

Zion's Herald.

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Zion's Herald.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

Li Hung Chang, the Chinese Premier and the ablest statesman of the Orient, is on a visit to the Western nations. From Germany, where he has been received with great favor, he passes to France and England. The letter of introduction from the Emperor to the President of the United States he wishes to present in person, and then to spend a month or more in traveling through our country.

The latest despatches from Athens announce, as the outcome of the insurrection against the Turkish rule in Crete, that the Christians of the island elected, on the 5th inst., a provisional government and decided to proclaim the union of the island with the kingdom of Greece. We shall await with interest the action of the Great Powers in the matter. If they approve, the loss of the island to the Turk is inevitable.

The Treasury report, just rendered for the fiscal year ending June 30, 1896, shows an advance in the national debt of \$131,000,000 and a deficit in the income for the year of \$26,000,000. According to this, the increase in the national debt must go on until Congress can provide a sufficient amount of revenue to meet the current expenses of the government; that is, the revenue must be \$26,000,000 more annually than at present.

Later intelligence from Japan confirms the report of the widespread destruction by the earthquake and tidal wave. The centre of seismic disturbance was far out at sea, and the uplift was of such wide extent as to take the immense wave far inland, thus proving exceedingly destructive to property and life. Even yet it is impossible to make any close approximation to the number of deaths; they run up into the thousands.

The new seal of the State of Utah has the Norman shield, the American eagle with six arrows in his claws, and the beehive with the word "Industry." Wyoming has the eagle and a draped figure of a woman, modeled after the statue of "Victory" in the Louvre. In the right hand she holds the flag-staff, from which floats a banner bearing the words, "Equal Rights." In the rear are two pillars, each bearing a lighted lamp, indicative of the light of knowledge. Around the pillars are scrolls bearing these devices: "Live Stock;" "Grain;" "Mining;" and "Oil." The desert is shaded into the background.

The Boston Terminal Company has begun its earnest work on the new Union Station on the south side of Boston. The enterprise is one of immense magnitude. The great properties between Federal and Summer Sts. are being rapidly vacated and removed, to afford space for the new foundations. The company gave their guarantee by paying in \$500,000 of the capital stock. When completed, the new station will receive all the trains coming in on the southerly side of the city. John O. Sanborn, of the Old Colony Company, is the superintendent of the enterprise.

The quinquennial census of France, just completed, reveals some striking facts. Among them is the decline of urban populations. In most European countries, as in America, the centralizing tendency has been pronounced, while in France the census shows

the operations of a strong centrifugal force. Rouen, one of the great industrial centres, Toulouse, Nantes, Bourges, and Dunkirk exhibit heavy decline in population, while Paris, Lyons, Lille, Nancy, Havre and Bordeaux show an increase of merely a few thousand. Toulon and Marseilles are the only cities which mark a decided advance. At the present rate of progress, Marseilles will by the next census be the largest city in France.

General and anxious concern is felt by the American public on account of the announcement by cable from London of the dangerous illness of Henry M. Stanley, the African explorer, and member of Parliament for North Lambeth. He has been ill for several weeks with gastritis, and has now suffered a relapse which makes his condition very critical.

The Springfield Republican of July 6 begins an able editorial upon "The Business Situation" with the statement: "There has been no improvement in the business situation." The same journal calls attention to this significant and discouraging fact: "The mercantile agencies make a dismal report of commercial mortality for the six months past. In point of number the failures exceed all previous records."

Dr. Bouffe, an eminent member of the Academy of Science in Paris, announces his success in curing severe cases of leprosy. He began by undertaking to modify the condition of the nervous system by invigorating without exciting it. Through a new technical process, he studied the condition of the blood in leprosy patients and succeeded in demonstrating the presence of bacilli of leprosy, which had hitherto been discovered only in leprosy tubercles. Not less than a hundred of these pitiable creatures are at large among the poor of Paris, affording the scientific expert a fair opportunity to try the virtue of his new method. Time will test its value.

In Boston proper, according to the statement of the Census Bureau of Massachusetts, there has been a falling off of the population. One reason of this is that business has encroached upon the residence district. In all great cities, like London and Paris, the population is constantly crowded from the centre toward the circumference. Facilities of transportation have hastened this movement. The horse-cars broadened the residence area, while the electric roads are taking the population out ten miles from the centre. The Bureau estimates that 1,000,000 people do business in Boston; 500,000 of them live outside the municipal limits. Cheapness and comfort induce them to go out.

As far back as 1856, when her husband was the standard-bearer of the party of freedom, Jessie Benton Fremont was a name to conjure with before the people. Though long in retirement, she still lives, and comes to view as a member of the advisory board of the Landmarks Club, an organization founded a few months ago at Los Angeles for the restoration and preservation of the old mission buildings and other relics of the Spanish occupation. The Club is now engaged in restoring the historic old mission establishment at San Juan Capistrano, the most elaborate and beautiful of all the churches built by the members of the Franciscan order. To Southern California these old structures of a Middle Age civilization lend an air of mystery and antiquity, and thus furnish a pleasing contrast to the new Saxon architecture.

Our Minstrel of Freedom.

The Elizabeth Whittier Club, comprising one hundred ladies of Amesbury and vicinity, has undertaken a meritorious work in preserving the Whittier home at Amesbury. Many have thought some place should be set apart as a memorial of the poet. Nat-

urally some chose his birthplace; others, "The Knoll" at Danvers, where he found great delight in his later summer days; but the members of the Club displayed wisdom in selecting the home at Amesbury. There the poet spent his mature manhood; there he first became known as a poet; there, too, he lived while the antislavery battle, in which he had so conspicuous a part, was being fought. Surely the plain and neat old house at Amesbury is the place above all others to be held as a memorial of New England's loved poet of freedom. Whittier was pre-eminently the singer of conscience and the rights of man. The purpose of the Club is to turn the old home into a public library, in which shall be collected books for the reading public and especially everything pertaining to the Whittier literature. It will be a memorial worthy of our great poet.

The Tehuantepec Railway.

The railroad across the Isthmus of Tehuantepec is at last completed. The delays have been long, the attempts and failures repeated. Cortes discovered the advantages of the place for a highway between the seas. The land, which on either side rises 5,000 or 8,000 feet, here sinks nearly to the sea level. The distance across the isthmus by air-line is 125 miles; the rail necessarily makes several miles more. The railway, as now constructed, extends from Coahuacalcoles in the Bay of Campeche to Salina Cruz in the Gulf of Tehuantepec on the Pacific side. At first nothing but a plain carriage road was contemplated. The age of steam suggested a railway; and, as early as 1841, a concession was made for the purpose. But the civil wars of the country delayed action. After many vicissitudes and repeated failures, the work has just been completed by the firm of Stanhope, Hampson & Corbitt. It is leased for fifty years to Pearson & Son of London. It will prove valuable mostly for through traffic. The plain over which it passes is poorly cultivated and sparsely peopled. The local business can never be more than a small item.

Scientists among the Glaciers.

Greenland, once so far beyond the pale of civilization, is becoming a summer outpost and field of investigation. Seafaring men reach toward it, and adventurers rush into the darkness and peril beyond. A party from Cornell University is about to embark on the steamer "Hope," in charge of R. E. Peary, U. S. N. They are to land at the Devil's Thumb at the southern end of Melville's Bay. It comprises a corps of scientific men, such as Ralph S. Tarr, professor of dynamic geology and physical geography, who has charge; Prof. A. C. Gill, of the department of mineralogy and petrology; E. M. Kendle, paleontologist; J. A. Bonesteel, assistant in geology; and J. O. Martin, entomologist. A similar party proceeds from Boston on the 14th, in charge of Prof. Alfred E. Burton, of the Institute of Technology, assisted by Professors Geo. H. Barton, G. R. Putnam, Russell W. Porter, and John O. Phillips. They embark with the Cornell party on the "Hope" at Boston. The work of the expedition will be in the Umanak region among the fiords and glaciers. Both parties will return about the first of October.

The Birthday of a Poet.

Richard Henry Stoddard, one of our most genial and attractive poets, passed his seventy-first milestone July 2. The *Mail and Express*, in which some of his best literary criticism in late years has appeared, marked the day by an appreciative estimate of his work. He knows the best in our literature, and fails not to indicate it to his readers. Though gentle and kindly, he is truthful in his estimates of literary productions. Without savage attacks or unseemly eulogy, he maintains the courage of his convictions and deals justice to friend and foe alike. New England born, Stoddard has spent his life in New York city. With little noise or display, he has run a noble course, and will

leave many precious volumes behind him for the inspiration and help of other generations. Stedman, a brother singer, holds in high honor his neighbor and literary compeer. He says: "The characteristics of Stoddard's verse are affluence, sincere feeling, strength, a manner unmistakably his own, very delicate fancy, and, above all, an imagination exceeded by that of no other American poet." The creations of his imagination are always built on the solid granite of American sense. There is a sanity and balance about his genius which separates him widely from such writers as Shelley, Byron, and Edgar Allan Poe. From the shadows of dreamland he takes us into fields of quiet beauty and perpetual sunshine. There is health in all he has written.

Russia's Designs.

Under the new Emperor Russia is arousing as from a long slumber. His father exerted himself to maintain peace throughout the world; but the young Czar is making moves on the great political checker-board which, if carried forward, can hardly fail to set the world ablaze. While humoring France and courting the Sultan, he is making his most significant move in the East. The new Siberian railway brings him to the Pacific at Vladivostok, which has been strongly fortified and is defended by a large fleet and an army of 100,000 men. The stores of war material are abundant for a long siege. But Russia can never be satisfied with Vladivostok. It is too far north. The ice would close the harbor for too many months in the year. Russia wants Korea, and will have it. Japan drove out China, only to open the way for Russia to come in. Russia is there. The Korean ruler has forsaken his palace and issues his orders from the headquarters of the Russian Embassy. Korea is as good as swallowed up by the Great Bear without the trouble of roasting. Either Russia will be made to withdraw from Korea by the Great Powers, or she will establish herself in the peninsula in a way to defy them. The Powers thus far make no open sign, and Japan seems hardly to comprehend the gravity of the situation.

The Chicago Convention.

The Democratic Convention for the nomination of Presidential candidates, which opens in Chicago as we go to press, is in a very different condition, in many respects, from the Republican Convention which assembled in St. Louis last month. It was then evident from the start that McKinley was the one man who would receive the decisive vote of the convention for the Presidency. With the Democratic Convention there is no unanimity in the matter of choice for the first position upon the ticket, and, at this writing, it looks as if a nomination would be made only after long-continued balloting. Among the men now most prominently mentioned, whose names will probably be put in nomination, are ex-Gov. Boies of Iowa, Hon. Richard P. Bland of Missouri, Adlai E. Stevenson of Illinois, Robert F. Pattison of Pennsylvania, Editor John R. McLean of Ohio, Senator David B. Hill of New York, and ex-Attorney General Garland of Arkansas. It is quite probable that neither of the men named can be nominated, and that some "dark horse" will appear to take the prize. There is intense agitation over the proposed money plank of the platform. From present indications it would seem as if the silver cause had taken possession of the delegates and was to sweep the Convention. It is a novel fact that four of the alternate delegates from Utah to this Convention are women. They are solid for free silver and all of them are of the Mormon faith. Mrs. Emily Richards, of Salt Lake City, heads the list; her husband is an attorney, a son of one of the Twelve Apostles, and is prominent in the Mormon Church. Mattie Hughes Cannon is the wife of the president of the Salt Lake State of Zion; and the others are Mrs. Dr. Ferguson of Salt Lake City, and Mrs. Jessie Knight of Provo.

Our Contributors.

MAIN SOURCES OF THE GREEK TEXT OF THE REVISERS.

I.

The Ancient Bible of the Vatican; or, Codex Vaticanus in Custody.

Vatinoxmen.

By far the most valuable of the ancient Greek MSS. used by the Revisers in their attempt to restore the purity and correctness of the text of the Old and New Testaments, is the document named at the head of this paper. On suggestion of its authority, supported now by one group of documents and now by another, most of the alterations and omissions of the Revised Bible have been made. It has the distinction of being unquestionably the oldest of some three thousand MSS. now known to scholars, including uncials (MSS. employing a capital letter) and cursives (MSS. written in a running hand) and larger and smaller sections and fragments of the Word of God — having been produced from some earlier codex about the middle of the fourth century. It is written in a simple and unadorned uncial character — neat, clean and easily legible — on pages of the finest vellum made of the skins of antelopes. It has the further advantage of being the completest of the earlier manuscripts of the Scriptures, all of which have been more or less marred and dismembered by neglect, accident or age.

Originally Codex Vaticanus contained the entire Bible, but in the centuries before its great value became known and Biblical criticism had developed into a science, it suffered from the carelessness and ignorance of its custodians, and small portions have been irretrievably lost. The first forty-six chapters of Genesis, for example, and the pages containing Psalms 106 to 138, have disappeared, and at the end the last five chapters of the Epistle to the Hebrews (with the exception of the opening verses of chapter 9), the whole of what are known as the General Epistles, and the Book of Revelation.

Though the later history of the document lacks the element of romance associated with its greatest rival for pre-eminence among early Greek codices, viz., the Codex Sinaiticus — so curiously discovered by the distinguished German scholar, Constantine Tischendorf, in 1844, in the waste-paper basket of the Convent of St. Catherine at the foot of Mt. Sinai — yet the story of its jealous custody for several centuries under the eye of the officials of the Vatican library, is one of unique interest.

Scholars had long known of its existence in that vast depository of rare, curious and valuable things where it has been since 1450, and they were quite aware of its great importance for the critical study of the sacred text, but access to its pages was peremptorily denied them for years; and when, at length, they were permitted to appease the hunger of a noble curiosity and inquisitiveness, it was only for a few brief and rigidly restricted moments at a time, and that under conditions that made the niggard and begrudged concession exceedingly humiliating and inconvenient, often exasperating, and sometimes wholly useless.

In the early years of the sixteenth century it became known in Europe that the great Spanish scholar, Cardinal Ximenes, was about to print a Greek New Testament on which, in conjunction with his Complutensian Polyglot, he had spent years of laborious study and research. On hearing the report Froben, the enterprising Basle printer, resolved to forestall the publication of Ximenes' Testament (which was printed in 1514) and, securing the services of Erasmus, got out, in 1516, the first published Greek New Testament. This edition, though later on made the foundation of the Received Text of our Authorized Version, was actually based on half a dozen MSS., most of them late and all of them comparatively valueless with one exception. No one was better aware of the faults of that hurried and disreputable effort than Erasmus, and no one was more anxious to use every opportunity of purging the text of the errors that had crept in in the course of ages. And it was through a number of selected readings from the Codex Vaticanus sent to him in 1533 by one of the scholarly correspondents whose services he had enlisted, that his attention was first drawn to the superiority of its text. For nearly a hundred years already it had lain in the Vatican unnoticed, and nearly a hundred years more were to pass away before it could be resurrected to usefulness

and fame. During the interval no less than five editions of the Greek Testament were printed by Stephanus in Paris; others were issued later by Elsevir; and the greatly-corrupted text thus published was allowed by common consent to decide that which was to be adopted for the use of Protestant Christendom for nearly three hundred years. But with the exception of a statement of the various readings of the Codex by Bartolucci, which was never published to the world, it was allowed to remain in obscurity and silence when its light and testimony would have been valued by scholars above all price. Within the next hundred years it was heard from twice in imperfect collations made at intervals of about fifty years, in 1720 and 1780.

In ransacking Italy, which his victorious sword had laid prostrate, of the art-treasures and antiquities of her fairest and most famous cities, Napoleon made a prize of the Codex Vaticanus among other things, and had it conveyed to Paris, where it was studied by Hug, who first made known to the learned world its hoar antiquity and incalculable value to the *Apparatus Criticus* of the New Testament. When the Scourge of Europe was sent to St. Helena in 1815, the Codex was sent back to Rome, where it was again relegated to the shadows of the Vatican. Its history from this point is best told in the words of F. C. Kenyon's lately-published volume, "Our Bible and the Ancient MSS."

"In 1843 Tischendorf, after waiting for several months, was allowed to see it for six hours. Next year De Muralt was permitted to study it nine hours. In 1845 the great English scholar Tregelles was allowed indeed to see it, but not to copy a word. His pockets were searched before he might open it, and all writing materials were taken away. Two clerics stood beside him and snatched away the volume if he looked too long at any passage. However, the Roman authorities now took the task in hand themselves, and in 1857 an edition by Cardinal Mai was published, which, however, was so inaccurate as to be almost useless. In 1866 Tischendorf once more applied for leave to edit the MS., but with difficulty obtained leave to examine it for the purpose of collating difficult passages. Unfortunately the great scholar so far forgot himself as to copy out twenty pages in full, contrary to the conditions under which he had been allowed access to the MS., and his permission was naturally withdrawn. Renewed entreaty procured him six days' longer study, making in all fourteen days of three hours each; and by making the most of his time Tischendorf was able in 1867 to publish the most perfect edition of the manuscript which had yet appeared. An improved Roman edition appeared in 1868-'81, but the final and decisive publication was reserved for the years 1889-'90, when a complete photographic facsimile of the whole MS. made its contents once and for all the common property of all scholars."

And thus has been exemplified once more the truth of that precious and pregnant saying addressed long centuries ago by the Apostle Paul from the city of the Cæsars to his son Timothy: "But the Word of God is not bound."

A CITY OF REFUGE.

Elizabeth Preston Allan.

THE sun came up over Mill Mountain in its unwearied splendor, one early summer day, and the new morning opened as freshly joyous, with birds and blossoms, as if it were the first day the Creator had made.

Especially dewy and sweet was the environment of a little cottage, set back from the village street, under old locusts in full, fragrant bloom. Yet the face that looked out of its east window on this exquisite dawn was haggard and sad.

It was the face of the young preacher, whose coming to Beekwith village had stirred the whole community, whose preaching had been blessed to the conversion of so many souls, and who seemed to his people almost inspired, so apostolic was the earnest fire of his words, so marvelous their results.

The "protracted meetings," to which for weeks he had gathered large audiences, had closed; and on the next Lord's day sixty new converts were to make public profession of faith in the Lord Jesus Christ and take upon themselves the vows of His service.

One would have expected songs of praise from this young servant of God upon whom the seal of true ministry had thus been set, but no songs were forthcoming as he opened his blinds and looked out upon the morning. His pale face and weary eyes spoke of broken rest, and the cry of the Psalmist alone came from his lips: "Out of the depths have I cried unto Thee, O Lord! Lord, hear my voice!"

As he stood thus, listless and heart-sore,

at his open window, a visitor came most unexpectedly up the gravel path — a countryman in huge, mud-stained boots and rough clothes, wearing his hair and beard as shaggy as a Robinson Crusoe.

"Mornin', Mr. Reed," he said, saluting with his whip handle. "Glad to see you stirrin' so early; fact is, I wouldn't a-turned in upon you this time o' day of I hadn't a-seen you at the winner."

"I'm glad to see you, Mr. Tracy," said the young man. "I hope you'll come in and take breakfast with me; my landlady makes the best coffee in the country."

The farmer would not come in; nevertheless he had a distinct satisfaction in the invitation, for the preacher heartily meant it, and no amount of skillful or well-meaning pretence can do the work of an honest cordiality. One of Angus Reed's endowments was an unaffected love of the companionship of his fellow-men.

"No, I'm 'bliged to you," said Tracy. "I jest stopped 'round to ask you to go to see a neighbor o' mine, old man Frazier; he's mighty nigh at the far end o' his rope, an' he ain't got no hold on anything to come. Can you step out there this mornin'?"

It was so unlike the preacher to hesitate, that when no response came the countryman looked at him searchingly.

"Man, but you look puny!" he cried; "all this preachin' and carryin' on has beat you out; you'd best not try to foot it today; I'll hitch up my spring wagon 'fore night, and come and fetch you out to our place."

But the preacher would not hear of anything so unsettled, and, after an early breakfast, took the road across the fields to old man Frazier's cabin. He was glad of every mile between him and this visit, for his spirit sank at the prospect of it.

For days and nights he had been enduring the torture of doubts and fears which had come upon him suddenly like an armed host and from which there seemed no escape. Not the imprisoned Baptist in the gloomy dungeon of Mæchærus was more stung with the poisoned shaft of the Evil One when he cried after the distant Master: "Art thou He that should come?" Angus Reed would have welcomed the relief of confessing from his pulpit the darkness that had come over his soul, but he dared not so disturb the happy faith of his people. In the depth of his soul he believed God would bring him out into the light again, and so he clung for his life, his eternal life, to the foot of the cross (on which he could no longer see Jesus dying to save him), and cried to God to deliver him.

But, oh, how could he speak of Jesus to another, when in his own heart he was saying, "Except I see the print of the nails, I will not believe!" The "Arguments in Favor of Christianity," the "Proofs of Our Lord's Divinity," the "Christian Evidences" — all these things mocked him from his book-shelves; they seemed to him like ropes all too short thrown to a man tossed on stormy waves.

And so he covered the green miles of meadow and forest, and came upon the cabin where lay the dying man. There were neighbors and kindred gathered in the house, kindly souls, whom old Frazier's wicked life had kept aloof while he could "do for himself," but who came now to perform last acts of kindness for him.

But the preacher saw none of them — only that white, eager face met his gaze, asking in every drawn line for help and hope against despair. Angus Reed quailed before it; it seemed a picture of his own anguish, made visible there before him.

A few set phrases came to his lips, but the dying man gave them no heed. Still he fixed him with that hungry gaze. The preacher spoke of his sins, and he hoarsely confessed, "Yes, yes, I've been a bad lot; no denyin' it." Then he spoke of Jesus, the Saviour of sinners, but the old man interrupted him: "How am I a-going to know 'bout this here blood of Jesus? Some say it's jest a dream of preachers and wimen."

At this word of seeming reproach against his Saviour the young Christian's heart broke; all the loyalty of his soul rallied to defend Him.

"My dear brother," he said, taking the cold hand in his, while warm tears rained down over his cheeks, "has God ever done anything to make you think He would mock His poor, weak, ignorant children with a false hope? God began back in the Garden of Eden to promise us this Saviour; He kept on promising Him, in sacrifice, in psalm, in the mouth of His prophets, until in the fullness of time Jesus came. He lived as never man lived; He spoke as never man spoke; He died as never man died, and God gave Him wonderful works to do,

to help us poor stupid sinners to believe on Him. And since that blessed death and resurrection thousands, yes, millions, of the wisest and best of earth, as well as thousands and millions of ignorant and simple-minded ones, have trusted Him for salvation, and so trusting found peace and strength and joy. Now I ask you again, has God who sends the sun to shine upon this earth, making it fit for us to live in; who makes it useful for man, and beautiful, too; who puts love and kindness into our hearts for one another — has He done anything to make you think He would lie to us about this salvation, and deceive and mock us?"

"No, no," murmured the old man.

"Then, my brother, do not try to resist God's goodness. Accept His offer, accept His dear Son, ask His forgiveness, ask Him to save you by His own precious sacrifice for you. My friends, let us pray!"

Ah! God seemed near to every one in that little hut, as the broken voice arose, pleading for salvation for this dying sinner. None doubted that He would hear and answer.

The old man himself had become as a little child now, to enter the kingdom. "I can trust Him now," he whispered. "Blessed Jesus! Who would a-thought He'd take so much trouble to save a wicked old chap like me? Blessed Jesus! won't somebody sing His praises for me? He knows I'd like to sing 'em myself, but I can't do that now. May be" — He stopped and looked at the preacher.

"Yes, my brother," said Angus Reed, with fearless confidence, "you will sing His praises soon in His own presence;" and with clear, resonant young voice he began to sing —

"I am coming, Lord,
Coming now to Thee;
Wash me, cleanse me, in that blood
Which flowed on Calvary."

The dying man listened with a shining face of assent, and when the singers had finished the verse beginning, —

"Though coming weak and vile,"

he made them sing it over and over and over until his ears lost the sound of their voices, and he sank into that state of unconsciousness which is the beginning of the earthly end.

When the new converts stood in a great crowd, young and old, rich and poor, learned and ignorant, together before the altar that next Sabbath, it seemed to some of them that the face of the young preacher shone like the face of Moses when he had talked with God in the Mount. They will never forget the triumphant tone with which he spoke of the precious truth of the Gospel.

"I cannot promise you, brethren," he said, "that you will always feel it so. Our Christian life is a warfare, and one of the assaults made by our great enemy is to make us doubt the truth of salvation by Jesus Christ. But I can promise you victory in this battle, and I am here today to point you to a City of Refuge into which you may flee when pressed by your adversary, and be safe. It is this: When you are tempted to doubt your Saviour, go and speak of Him to some sinner who has never come to Him; tell this dying soul what He has done for him and what He is ready to do. I promise you — and I know whereof I speak, brethren — that the tempter will vanish as you speak. He cannot stand before one feeble effort to bring a soul to Christ."

And then the congregation rose and joined with the new church members and their pastor in singing (at his request) the precious hymn, —

"I am coming, Lord,
Coming now to Thee;
Wash me, cleanse me, in that blood
Which flowed on Calvary."

Lexington, Va.

THE FLIGHT OF THE ARROW.

The life of man
Is an arrow's flight,
Out of darkness
Into light,
And out of the light
Into darkness again;
Perhaps to pleasure,
Perhaps to pain!

There must be Something,
Above, or below;
Somewhere unseen
A mighty Bow,
A Hand that tires not,
A sleepless Eye
That sees the arrows
Fly, and fly;
One who knows
Why we live — and die.

— R. H. STODDARD, in the June Atlantic.

JOHN WESLEY.

Rev. James Mudge, D. D.

"Always abounding in the work of the Lord."—1 Cor. 13:3.

I KNOW of no one in modern times, if indeed there has ever been one in the history of the race, who more thoroughly exemplified the principle of this text than John Wesley. I know of no text in the whole Bible that so exactly describes his life. He certainly abounded in the work of the Lord far beyond all his fellows. And since "whom God makes a wonder man should make a study," I ask you to look a little while at this marvelous man, the founder of Methodism, the restorer of spiritual religion to the English-speaking peoples, that you may in some measure make of yourself what he made himself to be, that you may catch the inspiration that thrills along every line of his life.

Please let me be understood, however, on this point at the start. Of course we cannot any of us become John Wesleys. We have neither his ability nor his opportunity. We cannot accomplish what he did, nor are we to blame for not doing it, because that task is not given us of God. No two men or women have the same work to do or the same place to fill. That is certain. Nevertheless we may all make our lives equally successful in the highest sense of that word. We may win the unqualified approbation of our Maker by doing all He wants us to do. In spite of innumerable differences in the value and amount of our achievements, we may all gain the Lord's "Well done." Equal faithfulness to duty brings equal praise from the Most High in spite of very unequal results due to unequal chances. I do not, then, present you John Wesley's life with the idea that you shall be stimulated to do precisely what he did, any more than I should present you the life of Christ, or any other person, for that purpose. But I bring this great man before you with the hope that you will learn just what it was that made him truly great, just why his life is written down sublime, and will adopt for your own guidance, in your own sphere, the same principles and motives and methods that he followed. This you can certainly do. And what made him great will make you great in the eyes of God. The main thing about his career, after all, was not the largeness of his accomplishment and the wonderful results that have flowed from the movement he inaugurated—though that is what chiefly attracts the admiration of men. The main thing in God's sight is the spirit he showed, the aim he followed, the purpose he pursued, and the manner in which he managed his life. To that I wish to call your particular attention.

The key to it all can be stated in very few words. I venture to affirm that no one in all the world's history has surpassed, and very few, if any, have equaled, John Wesley in this—

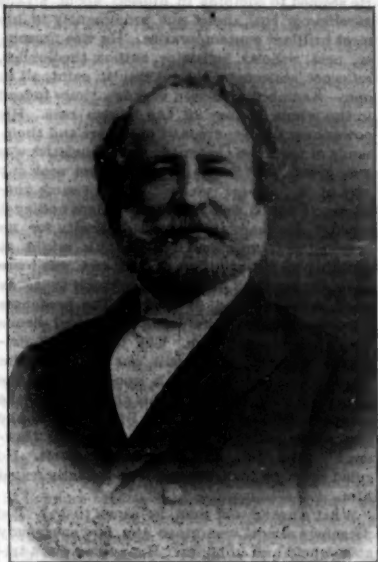
The Completeness of His Dedication of Himself to God,

and his unselfish, unswerving, whole-hearted devotion to duty. To be like Christ, to think Christ's thoughts, to speak Christ's words, to carry out Christ's plans, to do Christ's will, was the one grand ambition of his life. With him everything centred around that. Everything about him can be explained on that basis, and on that alone. He was a conspicuous example of that very rare thing, a thoroughly consistent Christian. When he had once said "I ought"—and he was ever eager to know what that word covered in his case—he went on straightway to say, "I can, and I will." And he not only repeated those mighty monosyllables, he immediately did what they pointed to. That was the peculiarity of his piety. It did not expend itself in fine phrases, or pharisaic professions, or belligerent dogmatics, or even rapturous hallelujahs—it forthwith translated itself into deeds. And that is the kind of religion which is least liable to deceive either one's self or other people.

Wesley was deeply conscientious in his boyhood; he would do nothing without reflecting on its fitness and propriety. If asked, out of the common way of meals, to have a piece of bread or fruit, he would only answer with the utmost unconcern: "I thank you; I will think of it." Such was his sobriety and consistency that his father admitted him to the communion table when he was only eight years old. During his school and college life, at London and Oxford, from ten to twenty-one—a time of special danger—he was not markedly religious, but fell a good deal into the worldly ways of those about him and was comparatively thoughtless concerning spiritual things. But when he was twenty-one, at which time he took his degree and confronted the ministerial calling to which both by ancestry and by inclination he felt himself drawn, a very marked change took place both in his heart and life. His mother, his marvelous mother, to whom more than to any other earthly source he owed his greatness, wrote him thus: "Now in good earnest resolve to make religion the business of your life; for, after all, that is the one thing that, strictly speaking, is necessary, and all things else are comparatively little to the purpose." How true! Deeply did he feel this truth, promptly did he accept it, admirably did he carry it out. He made, from that time, religion the one necessary business of his life, and all things else secondary.

He was greatly helped in his purpose by read-

ing just then two splendid books, Kempis' "Imitation of Christ" and Jeremy Taylor's "Holy Living and Dying." Oh, the power of a good book as well as of a good mother! What would this world be if it were deprived of either of these choice blessings? Wesley says, after reading Kempis: "I saw that simplicity of intention and purity of affection, one design in all we speak or do, one desire ruling all our tempers, are indeed the wings of the soul without which she can never ascend to God. I sought after this from that hour." He says also after reading Taylor on purity of intention:



Rev. James Mudge, D. D.

Dr. James Mudge was born in 1844 at West Springfield, Mass. His father, James, five uncles, and a great uncle, Enoch, were members of the New England Conference before him. He graduated at Wesleyan University in 1866, and after teaching two years in Pennington Seminary, graduated in 1870 at the School of Theology in Boston. After a single pastorate, at Wilbraham, he spent the next ten years as a missionary in India, returning in 1883. For the last seven years he has been secretary of the New England Conference, for the last eight lectured on missions at the School of Theology, for the last ten secretary and treasurer of the N. E. Conference Missionary Society. His literary labors have been abundant and valuable, as well in a large variety of papers and periodicals as in printed volumes. His latest work, "Growth in Holiness toward Perfection," has made a profound impression upon the church and seems likely to permanently change the form in which this doctrine is held by Methodists. His present pastorate is in the city of Lowell. His well-deserved degree was from his Alma Mater in Middletown.

"Instantly I resolved to dedicate all my life to God, all my thoughts, words, and affections, being thoroughly convinced there was no medium, but that every part of my life, not some only, must either be a sacrifice to God or myself, that is, in effect, to the devil." This was the turning point with him. Though as yet very imperfectly instructed, and hence missing for a season much of the joy and freedom that might otherwise have been his, from that day he served God and his fellow-men as best he knew, with undivided aim and with the most self-denying diligence. No one could be more sincere, more earnest, more devout. He altered the whole form of his conversation, set apart an hour or two a day for religious retirement, and watched against all sin whether in word or deed. He traveled a number of miles to see a "serious" man and have some talk with him. The man said: "You wish to serve God and go to heaven. Remember you cannot serve Him alone; you must either find companions or make them. The Bible knows nothing of solitary religion." That was good advice. Wesley heeded it, and proceeded both to find and make helpful associates. Changing his college about this time, being elected one of the Fellows of Lincoln College, though only twenty-two years old, he took the opportunity to shake off all his old companions that were not likely to help him in his new resolves. The calls that were made upon him he did not return except in the case of those who truly loved and feared God. In this way he purified the atmosphere around him, and greatly aided his growth in grace. He also mapped out his time most methodically. "Leisure and I," he wrote to his brother, "have taken leave of one another. I purpose to be busy as long as I live." And if ever man carried out a determination of that kind it was certainly John Wesley. He read William Law's work on "Christian Perfection" that same year, and he says: "I was convinced more than ever of the impossibility of being half a Christian, and I determined to be all devoted to God, to give Him all my soul, my body, and my substance."

It was a little later than this that he gathered around him at Oxford, where he was now teaching (he and his brother Charles), the famous group of like-minded young men whom the wits of the college nicknamed "The Godly Club," and whom they also called, because of the strictness and regularity of the rules they followed, Methodists—a name which they were far from disowning, and which has played from that day a very important part in ecclesiastical history. John Gambold, one of this club, says of Wesley, its leader: "He not only had more

learning and experience than the rest, but he was blessed with such activity as to be always gaining ground, and such steadiness that he lost none; he made all his decisions in the fear of God, without passion or self-confidence, with singleness of heart." What a testimony! What a rare and most useful combination! "Activity and steadiness!" Always gaining, never losing! Under such a president it is no wonder that the "Godly Club" prospered, and abounded in all good works.

When thirty-two years old he was led to cross the Atlantic, not from any hope of worldly gain or an easy life, but as a missionary to the pagan aborigines of America. He spent two years in and about Savannah, Georgia, working most zealously, sparing neither pains nor toll, but not seeing much fruit, because he was as yet a good deal in the dark as to the simple way of salvation by faith alone. He was a ritualist, depending on ceremonies and activities and endeavors, which yielded him but little of the joy and freedom and power of the true child of God who has within him the witness of his adoption into the divine family. But he was honest and sincere, and had such singleness of aim as before long brought him out into the full light of the Gospel. The mighty change came May 24, 1738, when he was thirty-five, at a meeting in Aldersgate Street, London, at a quarter before nine at night. While listening to a description of the change which God works in the heart through faith in Christ, Wesley says: "I felt my heart strangely warmed; I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death; and I then testified openly to all there what I had first felt in my heart."

This has often been called Wesley's conversion; but, strictly speaking, this is not the proper word for it. It was rather one step in his spiritual development, when he entered on an advanced stage of experience, a decidedly higher condition of Christian life, that of sonship instead of mere legal service. There is pressing need of just such transitions in all our churches. Multitudes there are that find the Christian yoke hard and its burden heavy, that are bondmen in God's vineyard, laboring wearily, having but little joy, certainly not joy to the fullness, their consolations small, their peace much interrupted. They do not fairly represent the liberty there is in Jesus, or the gladness that comes from complete trust. There are great numbers of these servants of the Most High, on the way to heaven we may charitably hope, but not doing much for God here and not claiming half their privileges. They are not in this condition, as John Wesley was, from lack of light and knowledge mainly, but from lack of wisdom, lack of willingness to give themselves at once wholly to God and take the consequences of that surrender. They are making the worst possible mistake, grieving the Holy Spirit, imperiling their eternal happiness, and forfeiting most of the happiness they might have here. Attend to this matter at once, give up all to Jesus, make religion the business of your life, cease to be a half-way Christian, and you shall find your heart "strangely warmed," and a sweet assurance of faith and love shall steal into your soul.

John Wesley was now turned from a ritualistic priest and an ecclesiastical martinet into a great, flaming evangelical preacher. At first he spoke in the churches, but he was soon turned out of them because of the plainness with which he showed up sin. So he betook himself to the highways, the market places, and the fields, wherever he could reach the neglected masses who were perishing without the Gospel. His heart yearned over them. He was consumed with zeal to save their souls. He went forth as the Good Shepherd did, seeking the lost. He became the greatest open-air preacher England has ever seen, reaching the largest numbers for the longest period of time, and producing the most marvelous effects. They stood to hear him by the thousands, spell-bound and motionless, bare-headed in the midst of rain, hail, and fiercest winds. The stoutest hearts quailed before him, the most hardened men sunk to the earth overwhelmed; infuriated mobs retreated or yielded, while their leaders, tamed or overawed by his serene steadfastness and calm persuasion, shouted in his defence above the tumult and conducted him in safety to his lodging. He seemed to have in him an inspiration of Christian faith and love, a forgetfulness of himself in his theme, a direct, overwhelming presentation of the truth, which brought men into the immediate presence of God. His words went with a shock into the very core of the sinner's conscience and he was made to feel that the judgment day was close upon him. Thousands upon thousands were saved by his word.

Wesley preached in this way, and with these results—in the midst of mobs and all sorts of perils and hardships, disregarding toil and danger, calumny and scorn, trampling under foot all the dignity of his position and the prej-

udices of his education—because he was filled with

An All-Consuming Zeal to Do Good.

He had a passion for God's glory. He had but one aim, one purpose, and he swept aside whatever stood in the way of carrying it out. If there ever was a man completely dedicated to God, unselfishly devoted to duty, it was this man. I do not speak at random. I am prepared to give proofs, a few out of many, all that the time allotted permits. What is it that men naturally love and commonly seek? Money, ease, leisure, safety, reputation, honor. All these he put his foot upon; all these he cast behind his back. He made himself of no reputation, made himself poor, imperiled, heavily burdened, servant of all, lowest of all, that he might by all means save some and finish the work which the Father gave him to do.

Take money first. It is a keen test. A man's relations to money will reveal more as to what he is than any other one thing. For money is the concentrated essence of worldliness, holding in solution about all the goods which the devil has to offer. Tell me a person's habits as to gaining and spending, and I have the main key to his character. How was it with Wesley on this point? No one was ever freer from covetousness than he. No one was ever more faithful as a steward of God's possessions. When his income was £30 a year, he lived on £28 and gave away £2; when his income was £60, he still lived on £28 and gave away £32; and when his income was £120, he kept his expenses at the same figure as before and gave away £92. When a wealthy lady who had been greatly benefited by him spiritually left him £1,000 in her will, he forthwith gave it all away by fifties and by hundreds, counting himself, as he said, simply "God's steward for the poor." When, in later years, through the immense circulation of his books, the funds at his disposal increased, he used them all for the extension of God's work and the relief of distress. His own salary, or stipend, was merely £30 a year to the end. His books and his begging supplied him with funds for benevolence. He tramped for days together through the streets of London, when he was over eighty years old, with those streets ankle deep in slush, to get relief for his poor. For quite a period he gave away nearly £1,000 a year, and he distributed in all over £30,000. Such another example of unceasing benevolence and deadness to the love of money was probably never seen. He says: "I gain all I can, without hurting my body or soul. I save all I can, not wasting anything—not a sheet of paper, not a cup of water. Yet by giving all I can I am effectually secured from laying up treasure upon earth." He says: "As to gold and silver I count it dung and dross. I esteem it as the mire of the streets. I trample it under my feet. I desire it not. I only fear lest any of it cleave to me and I should not be able to shake it off before my spirit returns to God." Certainly none of it did. He kept himself clear of that stain, free from that temptation which has overcome so many millions, and which more than any other one thing keeps back the work of God's church today. And that is one reason, his freedom in this, why we hold him in honor, and declare that he was completely dedicated to God.

Another reason is the industry he exhibited, the unwearying labor and perseverance and disregard of ease and comfort. In this respect his self-denial was perfect. We stand in utter amazement when called upon to contemplate the work he did. It would be punishment enough for a lazy man to be made to think about it. "Leisure and I," he said at twenty-three, "have taken leave of one another." Never was a truer word spoken, or one more thoroughly carried out for the next sixty-five years. And especially after he entered upon his life-work at thirty-six, it is bewildering merely to follow him as for fifty-two years without a break he toils to make men good. He delivered 42,400 sermons, besides addresses and exhortations numberless. Think of it! No other man that ever lived has a record like that. He counted it a day of rest when he only preached twice. He could preach three times in a day, and travel from seventy to ninety miles on horseback, without being much of any tired. His general average of travel for fifty years was 4,500 miles a year, nearly all of it on horseback, though in his later life he had to have a chaise. Think a little of what this one item of travel means—290,000 miles, or enough to compass the globe ten times, not reclining in a Pullman car or sleeping in the stateroom of a palace steamer, but astride a horse, over roads that were often very poor, through every kind of weather, in fiercest storms, in the depth of winter, for he never missed an appointment and was always trying to pack each day perfectly full of work. Few persons could have traveled as much as he did if they had done nothing else. Few could have endured to preach as often though they had done nothing but preach. And it is also true that few could have written so many books if

"Pure and Sure."

Cleveland's

BAKING POWDER

Does the most work and the best work.

* A sermon preached at Sterling Camp-meeting, Aug. 21, 1895, and published by the unanimous request of the ministers present.

they had confined themselves exclusively to authorship. Consider a moment this last item. If ever a man appreciated the power of the press it was he. He flooded England, and especially his own societies, with tracts, magazines, books, publications of all sorts and sizes and prices, most of them very cheap, all designed to build up the people in knowledge and godliness. So far as I can ascertain, there must have been over 250 volumes that he either wrote, compiled, abridged and edited, or in some way put forth for the good of the people; not in a single case to make money, but always to do good. On most of them he lost money. The result of the first eighteen years of printing was a debt of £1,200; and at the end of thirty-three years he had a debt of £200. After that the tide turned. But the amount of matter he produced for the press, nearly all first class, some of it still useful, still selling in our own day, was really enormous, and the good accomplished by its wide circulation must have been immense.

How did he do all this? He appreciated the value of time, the importance of system, the need of punctuality, and the need of all to eternity. He had stated hours for every purpose, and his only relaxation was a change of employment. Once when he was kept waiting for his chaise he was heard to say, "I have lost ten minutes forever." He expected his coachman to be ready at the precise moment fixed. "Have the carriage at the door at four. I do not mean a quarter or five minutes past, but four." If anything detained his carriage he would walk on till it overtook him. A person said to him on one occasion, "Mr. Wesley, you need not be in a hurry." "A hurry!" he replied. "No, I have no time to be in a hurry." His maxim was: "Always in haste, but never in a hurry." At another time he said, "Though I am always in haste, I am never in a hurry, because I never undertake any more work than I can get through with perfect calmness of spirit." He did everything deliberately because he had no time to spend in going over it again. To one who asked him how he got through so much work in so short a time he answered, "Brother, I do only one thing at a time, and I do it with all my might." That was Wesley! Exactness, punctuality, singleness of eye, concentration, tireless, indefatigable exertion from beginning to end.

One of his favorite salutations to his friends in the morning was, "Live today!" And if ever man heeded his own injunction it was he. Every day was crowded with the most real and heroic life. Every day was spent as though he knew it would be his last. A lady once asked him, "Suppose you knew that you were to die at twelve o'clock tomorrow night, how would you spend the intervening time?" "How, madam?" he replied. "Why, just as I intend to spend it now. I should preach tonight at Gloucester, and again at five tomorrow morning; then I should ride to Tewksbury, preach at five in the afternoon, and meet the society in the evening. I should then repair to friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my room at ten o'clock, commend myself to my Heavenly Father, lie down to rest, and wake up in glory." That is the kind of man he was, ready to pass in his accounts at the great auditing office on high at any hour, day or night. "Up and be doing," was his frequent cry. "There is another world." "I believe in eternity, I must arise and go." So he carried not in any of the pleasant retreats that invited him, he thrust aside the temptation that the delightful homes of his friends presented, and pressed on, ever on. "The moments fly," he says, "and must be accounted for." It was a vital truth with him that this life is but preparatory to the life beyond. So he improved all the smallest fragments of time, and made everything tell for God's glory. Was he not consecrated fully?

Reputation and honor are sought eagerly by many, and their good name is guarded with most jealous care. But such was not Wesley's way. He cast it to the winds. Honor bade him stay in the university halls where he was so splendidly fitted to shine, or remain in the regular ecclesiastical routine through which he

could easily have risen, had he been disposed, to be a bishop or archbishop in the Church Establishment. But he threw it all away. He chose to be despised. He stood by the highways and gathered around him the lowest and vilest dregs of the populace, the scum of creation, the most brutalized and abandoned of the human race, that he might lift them up to be self-respecting children of the Most High. They nearly killed him again and again and again. The rabble of England and Ireland rotten-egged him, and dunged him, and beat him, and stoned him. And he repaid it all by simply working for them with greater zeal. They hurled epithets at him, too, as well as brickbats and bludgeons. The higher classes used the epithets and the slander. They did their best, especially his Calvinistic opponents, to cover him with blackness and put an end to his influence. It is hardly possible to believe that they could pour out such a stream of filthy Billingsgate against such a pure-minded, upright, saintly man. But they did. "Wilful liar" is the mildest of the opprobrious words that they flung at him. "Designing wolf," "old fox," "lurking assassin," "apostate miscreant," "the enemy of all righteousness," "turncoat," "tadpole," "thief," "blasphemer," are some of the terms applied to him. The scurrilous and vulgarity with which he was assailed by his clerical antagonists, who professed to do it in the interest of a pure Gospel, horrify us. But he passed right along about his business and gave it no heed. When a particularly infamous attempt was made to ruin him by publishing in the *Morning Post* some of his letters which they had got hold of, mutilated, interpolated, and partly forged, his brother Charles was greatly alarmed, and hastened to London to beg John to alter his plans for a little season. He was just starting for Canterbury, where he was engaged to preach and whither he had promised to take his niece Sally to see the cathedral. Charles implored him to stay and stop the publication or reply to it, putting before him all the strongest reasons he could think of. But John's reply was, "Brother, when I devoted to God my ease, my time, my life, did I except my reputation? No. Tell Sally I will take her to Canterbury tomorrow." When Wesley was preaching one evening to a crowd in Dublin, he remarked, "All crimes have been laid to my charge of which a human being is capable except that of drunkenness." In a twinkling a short squat woman in somewhat tattered garments and a red plaid wrapped round her head sprang up and screamed at the top of her voice: "You old villain, and will you deny it, didn't you pledge your hands to Mrs. B. for a noggin of whiskey, and didn't she sell them to our parson's wife?" Having stated her case she sat down amid a thunderstruck assembly. But Mr. Wesley, unmoved, simply "thanked God that his cup was now full," and went on with his discourse.

He always went on. Nothing stopped him. Nothing really troubled him. Cheerful under all circumstances, thankful for everything, always courteous, noble, magnanimous. "I dare no more fret," said he, "than curse and swear." "By the grace of God I never fret, I repine at nothing, I am discontented with nothing. I see God sitting upon His throne and ruling all things well. Ten thousand cases of various kinds are no more weight or burden to my mind than ten thousand hairs are to my head." Mr. Bradburn, who lived many years in his family and traveled with him many thousands of miles, said, "I never saw him low-spirited in his life, nor could he endure to be with a melancholy person." Wesley himself said near the close of his days: "I do not remember to have felt lowness of spirits for one-quarter of an hour since I was born." He called sour godliness "the devil's religion." He kept those about him always in good humor. He could not bear to have any others near him. Children loved him.

His religion included politeness and tact. He was considerate for others' feelings. He had the broad and tender sympathies of a true gentleman. Wesley and one of his itinerant preachers, who was a man from humble life quite unconscious of the restraints belonging to good society, were once invited to lunch with a gentleman after the morning service. While at the table this somewhat boorish itinerant noticed that the host's daughter, who was remarkable for her beauty and had been profoundly impressed by Mr. Wesley's preaching, wore a number of gold rings. So, during a pause in the meal, he took hold of the young lady's hand and raising it up called Wesley's attention to the sparkling gems, saying, "What do you think of that, sir, for a Methodist's hand?" The girl turned crimson. The question was extremely awkward for Wesley, whose aversion to all display of jewelry was well known. But the aged evangelist showed a tact as lovely as it was wise. With a quiet, benevolent smile he looked up and simply said, "The hand is very beautiful." The young lady appeared at evening worship without her jewels, and became a firm, decided Christian.

I wish I had time to quote more of these sayings. I wish I had time to give specimens of his magnificent courage and perfect coolness in danger, his unshakable faith in Providence, his independence as a thinker, his glorious catholicity of spirit. Though intensely in earnest, and strongly attached to his own opinions, entirely convinced of their correctness and bent on their propagation, he had breadth of mind enough to see that truth has many sides, and fairness enough to allow to all others the same rights he claimed for himself. "I desire to have a league," he says, "offensive and defensive, with every soldier of Christ." He promptly recognized and

heartily applauded genuine goodness wherever it existed, whether among Unitarians, Quakers, Romanists, or any other class. "I have no more right," he said, "to object to a man for holding a different opinion from me than I have to differ with him because he wears a wig and I wear my own hair." "Think and let think," was one of his mottoes. He has two sermons against bigotry which breathe a tone so lofty and show a mind so noble that they alone would be enough to stamp him as no ordinary man.

He was anything but that. He was a most extraordinary man. A few faults he had, a few weaknesses, but they are lost to view in

The Blaze of His Virtues.

He seemed to combine in himself about all the excellences that shone out prominently in his most brilliant contemporaries. He was preacher, poet, scholar, legislator, author, theologian, reformer, statesman, philanthropist, saint, all in one—a combination seen very few times indeed in the whole history of the human race. His power over the hundreds of preachers and thousands of members that made up his societies was very great. But he says: "I did not seek any part of it. I never was fond of it; it came unawares. I bear it as my burden. I dare not lay it down." He exercised his vast authority for no personal end, but aimed with all his might at building up the kingdom of God, and was more than willing at all times to do himself twice as much as he required of others. The preachers were profoundly convinced of this, and hence they gladly obeyed him. The unbending deference they paid to his will was built on the confidence they felt in his goodness and the deep reverence they had for his character, for the transparent simplicity of his life as well as the matchless quality of his genius. He was thoroughly unselfish, and they all knew it. He ruled them by love, because love so fully ruled him.

What a grand old man he came to be! The preachers almost worshiped him, and everybody at last held him in honor. His course was a triumphal progress from town to town. It is given to few lives to be as complete in their results as was his, to very few to have results as wide and deep. But at the close, when he came to depart, eighty-eight years old, he said: "I can see nothing which I have done or suffered that will bear looking at. I have no other plea than this, 'I the chief of sinners am, but Jesus died for me.'" "Christ is all, He is all." "There is no way into the holiest but by the blood of Jesus." "The best of all is, God is with us." And so, as his friends prayed around him, without struggle or sigh, he entered into glory.

Is it not a joy and an inspiration to look upon this life? How triumphant it was! How successful! Where has there been a man upon earth to equal him? He took the world for his parish, and the world has taken him to its heart, taken him for its leader. Wherever he saw the path of duty he trod it with dauntless step. His life was the logical outcome of his principles. He was simply a consistent Christian—all for Christ, and naught for self. His life is one of the greatest gifts yet made by God to the church universal. His example is one of the most powerful incentives to earnest work for the Master. We cannot do as much as he, but we may do as well. We may be as faithful to the grace given, and meet as fully the requirements of the Lord. Will we? It is a question we must meet by and by before the judgment throne. Let us live for eternity.

Lowell, Mass.

THAT DEBT-PAYING MISSIONARY DAY.

Rev. E. W. Parker, D. D.

A CALL is made for a collection in every Methodist Episcopal Church in the world for the payment of the debt on the Missionary Society. A debt on the Missionary Society is a great weight, preventing all active forward movements. Yet there never was a time in the history of our church, or of any church, when a steady forward movement was so demanded as it is demanded now. The first step, then, is to remove this great hindrance, the debt.

It is very evident that this can be done if all will help. Hence every individual interested in the work of the church should give special aid to the effort. Every Bishop, every editor, every secretary of every benevolent society of the church, should aid this work with pen and voice. Every presiding elder should see to it that an enthusiastic effort is made on every charge of his district, and every pastor, superintendent, Epworth League president, or other official member, should do his best during the week specified in his church to relieve the church of this burden.

All churches will not take their collections on the same day, as some of their members will soon be leaving for their vacations. Some have already taken the collection. The latest date is July 26.

There are two dangers, either of which might defeat this excellent plan: (1) Some pastors may lay aside their circular letters, as they do other

circulars, and not give attention to the matter, and thus collections may not be taken in all the churches. Hence while much will be done, the entire debt may not be paid through lack of interest on the part of some pastors. Presiding elders can do much to prevent this. (2) The collection asked from every member of the church is an average of but eight cents per member. Many well-to-do members seeing this may give their time and be satisfied, forgetting the non-paying members in the families and in the churches, and forgetting that there will be thousands of poor in the South and in other mission-fields who will not be reached and will not pay. One well-known church was thus asked to give an average of ten cents per member. The giving members present gave their ten cents each, but when added up they had collected about one-tenth of one cent per member for the entire membership. If this plan is to succeed, the well-to-do members of the churches must give their ten dollars, five dollars, and one dollar, and then we will secure the proper average, and in no other way.

A church in Vermont is one of the first to take this collection. The church numbers about 250 members, and has given over \$100. This is a good example—a worthy keynote for every church in the connection. Why should we not succeed in this movement?

THE NEW DEPARTURE AT GARRETT.

President C. J. Little, D. D., LL. D.

THE trustees of this well-known theological seminary have established a purely English course. Greek will be required no longer of diploma students. They may elect it, and Hebrew also, if they desire, but a department of English exegesis has been created and will be filled by a thoroughly competent scholar. The time given hitherto to the elements of Greek will be devoted to a thorough study of English composition. The Scriptures will be studied in the language of Milton and of Wesley, in both the Authorized and Revised Versions. The professor of English exegesis will be a man thoroughly familiar with the Bible in the original tongues; the work done with him will be of the severest character; students will be expected and required to be conversant with the Sacred Oracles. Graduates of high schools and approved academies will be admitted to this course upon presentation of their diplomas. All others must pass a satisfactory examination in the studies prescribed by the Bishops for candidates for admission to the Annual Conference. The purpose of this course is obvious. It is to give our young ministers a thorough training in the subjects prescribed by the Board of Bishops, and to make them familiar with the Bible in their mother tongue. The action of the last General Conference permits an Annual Conference to accept certificates of examination from the various theological schools and colleges. Garrett intends to pursue, as far as possible, the lines marked out by the Bishops. The responsibility for the training of our ministers has been devolved upon them. The more they require, the more we shall demand. We shall teach much that they do not specify; but we shall teach all that they exact.

GO TO HALIFAX

And Enjoy the Grand "Carnival Week" Festivities.

Halifax, the picturesque capital of Nova Scotia, is to throw wide open its hospitable doors on July 28, 29, 30, and 31, and cordially invite the whole world to join with it in the observance of "Carnival Week." The program of outdoor sports and spectacles that has been arranged for this occasion will excite interest and variety anything of the kind ever before attempted in the maritime provinces. The list of attractions is a fairly bewildering one, and among the more notable events will be a number of aquatic contests between crack oarsmen of the world; naval maneuvers by the vessels of the British North Atlantic squadron; grand harbor illumination and electrical display by the warships; military band concerts, bicycle races and parade, etc. Preparations for the celebration have been in progress for months, and the event will offer an opportunity to visit and study this quaint and semi-foreign city that thousands of New England people will doubtless avail themselves of. The every-day attractions of this great military and naval stronghold of Great Britain are themselves well worth the journey, including, as they do, the impregnable fortresses of Citadel and Citadel, the magnificent public parks and gardens, and the manifold opportunities for drives and excursions. Side trips innumerable may also be made, to Grand Pre and Wolfville (the land of Evangeline); Sydney, Louisbourg and the beautiful Bras d'Or region in Cape Breton; Prince Edward Island, Lunenburg, Bridgewater, the Annapolis Valley, Digby and Yarmouth. Nova Scotia is, indeed, the ideal place in which to enjoy a summer outing, for it is a land where everything is bright and fresh and beautiful, and oftentimes historic; where the air is cool and bracing and the scenery enchanting, even if not majestic.

The best way to get there during Carnival Week, and in fact the only way to get there without vexatious change or the discomfort of a sea voyage, is by the all-rail route of the Boston & Maine System. First class and Tourist cars are run from Boston and intermediate points to St. John, where connection is made with the Intercolonial Ry. for Halifax, or with steamer to Digby and Dominion & Atlantic Ry. to Halifax, the Land of Evangeline route.

The all-rail route is through some of the finest scenery of New Brunswick and Nova Scotia. All Boston & Maine ticket offices will furnish round trip tickets at reduced rates for this special occasion.

Woman's work

Is never done, and it is especially wearing and wearisome to those whose blood is impure and unfit properly to tone, sustain, and renew the wasting of nerve, muscle and tissue. It is more because of this condition of the blood that women are run down.

Tired, Weak, Nervous, Than because of the work itself. Every physician says so, and that the only remedy is in building up by taking a good nerve tonic, blood purifier and vitalizer like Hood's Sarsaparilla. For the troubles Peculiar to Women at change of season, climate or life, or resulting from hard work, nervousness, and impure blood, thousands have found relief and cure in

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are the only pills to take with Hood's Sarsaparilla.

Our guests are highly pleased with your Fine Flour of the Entire Wheat.

I have been a user of Graham Flour for nearly thirty years. I think this is far superior to the best Graham. ERORY POTTER, Elmwood Hall, Saratoga Springs, N. Y.

Always ask for "Franklin Mills." All leading Grocers sell it.

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OUR NEW YORK CORRESPONDENCE.

"Metropolitan."

SOMEHOW since General Conference the air about New York has grown sweeter and purer, and it looks now as though we might have a spell of fair and settled spiritual weather. One hears less of sour East winds and threatening storms from the West. The widening area of high barometer over the central and eastern States promises well for the summer. Already the great camp-meetings, the educational resorts, the missionary gatherings, show that the church is adjusting itself to a period of work.

It is one of the signs of the times that the preachers now flock in large numbers to these great gatherings, and instead of lazily eating and sleeping away their vacations, they now go where they can improve their minds and hearts, and so begin the autumn stronger in every best sense for work. The matter of summer vacations has been greatly overdone and has brought certain serious evils to the church that will take time to correct. If preachers show that their summer sermons are only poor, thin, feeble, extemporaneous talks, costing them neither time nor work to prepare, the people will treat them as they deserve and stay at home. But live, earnest men will be likely to have fair congregations and large prayer-meetings through July and August. We see by the papers that the pastors of three of our largest New York churches are to remain at their posts, and will be in their pulpits through July and August. Dr. J. M. King at Union, Dr. A. D. Vall at Park Avenue, and Rev. William Anderson at Fourth St., are to preach regularly, while most of our churches will remain open and the pulpits be supplied by others.

The great iron wheel has commenced to creak and grind, and already some of our loyal laymen, "loyal to the dear old system," are beginning to show their idea of the value of Bishops by ignoring them and making their own appointments. We hear that St. John's of Brooklyn has invited Rev. Dr. J. Downey, of Stamford, and all the people say, "Amen." No better appointment could be made. No Conference is richer in its strong young men than the New York East. It is a splendid thing when such a church asks for a man so truly spiritual, evangelical and evangelistic, so successful as a soul-winner, as Dr. Downey. He gives himself to the work of his church.

It is another of the healthy signs of the times that our great churches in this vicinity in seeking their pastors are calling men who are loyal to Methodist doctrines and usages, men who believe in revivals, who are pastors who care more for their Sunday-schools at home than for delivering great lectures abroad. These qualities are indemand. "Great preachers," "brilliant men," are not as eagerly sought for, and at the end of their term are found to have been most costly to the church. The men most asked for this way at this time are men like Downey, and Chadwick of Brooklyn, like Spellmeyer of Newark, and Tippet of New York, "whose works praise them." The great churches like St. John's, Summer Avenue, New York Avenue, Brooklyn; Stamford, Conn.; Central, St. Paul's and Morristown of the Newark Conference; and Grace of New York, are largely looking for pastors who preach Christ rather than science and philosophy, who interest and hold the young people, and who organize their churches for Christian work. The desire for "young men" has decidedly weakened, and several of our strongest and most successful churches are in charge of men who are over fifty, and some of them over sixty. Experience and a good record are worth more than mere youthful enthusiasm.

The Preachers' Meeting held a noble memorial service on Monday, June 21, commemorating the life and labors of Rev. John Morrison Reid, D. D., Corresponding Secretary emeritus of the Missionary Society of our church. Addresses of great beauty and power were delivered by Rev. Dr. A. S. Hunt, Drs. Leonard and Baldwin of the Missionary Society, and Dr. A. K. Sanford, his long-time friend. Two of the secretaries of this Society passed their last years in this city in weakness but in honor. One could but prefer to die with the harness on, like Dashiell, Eddy and Peck, than to be put aside like Durbin and Reid. There are others who would prefer to go to heaven from the office as did Harris and Fowler by the rougher road of the episcopacy.

"Metropolitan" has been delighted to hear himself discussed in so many ways by the preachers and laymen. It was more pleasant, however, to hear the criticisms of certain who have read their own names or seen their own pictures between the lines. "Metropolitan"

moves about and catches from all sorts of people, official and unofficial, high and low (preferring those near the top), in order to gather the common thought and talk about men and things. He is no more to blame for what people think of some public characters than is the weather man who records the wind and temperature. "Metropolitan" does not make the weather or kick up the dust that stifles him. He only records the Methodist wind and weather about New York. And some men in exalted places ought to know that it is always a greater pleasure to say pleasant things than the other things, but few except the person praised read the formal official commonplaces that are always sweet and though stale are always proper.

ZION'S HERALD has a way and courage of its own, and makes a paper that people read even when they don't like all of its sentiments. We at this end write for the Methodist world of New England, who care to know about the man and life and thought of New York Methodism. Just at present "we"—"Metropolitan"—are a little in doubt as to our identity, whether we are a man or a woman as gravely declared in high places, whether a minister or a layman, whether living in Brooklyn or New York or Boston, whether a native or a foreigner, whether old or young, whether one or many; we have heard each idea argued. While our friends and foes are trying to find who this "Junius" is, "Metropolitan" will continue to write as the occasion demands, unmindful who knows the authorship, and careful to be correct.

On Monday last we were favored in the Preachers' Meeting with an address by Rev. Professor Joseph Agar Beet, D. D., who comes to us from England to deliver three courses of lectures—Ocean Grove, Chicago, and Chautauqua. Prof. Beet fills the chair of theology in the Wesleyan Theological School at Richmond in London. He is well known on this side by his splendid Commentary on Romans and by a volume of sermons, "Through Christ to God." In his address he gave us a sort of résumé of his lectures on "The Credentials of the Gospel," in which he shows that the New Testament contains within itself, in its own writings, sufficient proof of all the great facts recorded concerning Jesus Christ. He urged upon the preachers to proclaim the primary truths of the Gospel, even while some of the secondary ones may remain unsettled. And he made this grand truth luminous, that the gateway to the Old Testament should be through the New, and that the meaning and purpose of the Old Testament are to be found out through the cross and especially through the resurrection of Jesus Christ from the dead.

The preachers followed him with great pleasure, and for the time he was the professor and they were his class. At the end "the class" began to ask questions which he answered in the spirit of a great scholar and writer. At last "certain brethren" began to catechize him on the subject of "the higher life." They could not have known that they were measuring their dialectics and theology against one of the keenest, brightest writers on this subject in England, and that he is the author of one of the best manuals on Christian Holiness. As some of our "unco gude" brethren attempted to set him right or prove him wrong, it reminded the unsanctified of having a controversy with a buzz saw. But his spirit was so sweet and modest that his address was greatly enjoyed.

In his physical build he is tall, slim, thin in face, with the scholarly stoop and modest ways of his friend, Dr. Watkinson. But, unlike Dr. Watkinson, Dr. Beet seemed to be quite ready to give his impressions of this country. We have no doubt that his lectures will be received in this country with the approval they deserve.

We were all glad to see our old evangelist friend Yatman back from his journey around the world, fresh and hearty and full of work. His varied travels and experiences have given him much new matter and illustration for his preaching, and the young people at Ocean Grove that gather in his meeting from every part of the world will again be led by the ever fresh and breezy Yatman who seems to "have come to the kingdom" for that purpose.

On Thursday afternoon last the board of trustees of Drew Theological Seminary were called on to elect a professor of Systematic Theology in place of Dr. Milley. It is given out that the Bishops nominated the following persons: Rev. R. J. Cope, D. D., of Chattanooga, Tenn.; Rev. Olin Curtis, D. D., late of Boston, and Rev. H. G. Jackson, D. D., of Chicago. The law of the church requires that the trustees select the professor from the men nominated by the Bishops. It is said by the trustees that Professor Curtis was elected by a large vote because of his marked and proved ability as a teacher in the department of Systematic Theology. It is believed that the election will be received by the church as the right man in the right place. It would have greatly pleased the preachers out of the board if the Bishops had nominated Rev. Dr. Milton Terry, who has a host of friends in these parts where he began his ministry.

Baltimore Conference gave 86 cents a member last year to the Missionary Society, being at the head of the list of English-speaking Conferences. New York East is next, with 81 cents.

The Switzerland of America.

The most satisfactory part of a vacation is the freedom to roam at will over field and vale enjoying the wonderful works of nature.

The natural endowments of Northern New England are among the many beauties for which America is famed, and New Hampshire, often called the "Switzerland of America," offers a great selection of vacation resorts, for within its borders is the grand and famous White Mountain Range. A glorious cluster of majestic mountain peaks is the nucleus of this range, at the base of which lie scores of the prettiest ponds and lakes anywhere to be seen, and the ease with which the lakes and mountains of New Hampshire can be reached places it in the front rank as a vacation State.

Every town and city in this locality makes a bid for the traveler, and everywhere will be found hotels and boarding-houses with exceptionally fine appointments at very reasonable rates.

During the summer months the Boston & Maine Railroad places on sale reduced rate round trip tickets to the lake, mountain and sea shore resorts which are enumerated in their Excursion Book. This book, which furthermore includes hotel lists and stage connections, is sent free to applicants, while ten cents in stamps sent to the General Passenger Department, Boston & Maine Railroad, Boston, will procure the five illustrated books which comprise the picturesque New England Series.

New Hampshire Conference Seminary.

Report of Visiting Committee.

FOR an institution of this kind Tilton is an ideal town. Its location is central, its situation elevated, its atmosphere invigorating, its natural beauty supplemented to an unusual degree by art, and its moral tone pure. Because the Seminary is so central and attractive, the New Hampshire Academic Teachers' Association has decided to hold in it its annual convention. The trustees are exceedingly fortunate in their choice of a new president and preceptress, Professor and Mrs. Plimpton. Their superior equipment and large experience in educational work render them eminently adapted for positions so important.

The Conference committee was strongly impressed with the fact that in view of the resources at its disposal the faculty, as a whole,

is doing most excellent work. Doubtless as a result of its application, as far as possible, of the inductive method of instruction, many of the students have the true student instinct well developed. In college a good proportion of them take leading rank.

The supreme need of the school, however, is a generous endowment. By this means its usefulness might be augmented indefinitely. The ever-increasing demands made upon it constitute its chief embarrassment. There is urgent need of an enlargement of several of the courses of study and for a gymnasium comprising a studio and music rooms. College students may need the aid resulting from an endowment, but, because of their immaturity, seminary students need it vastly more. Hence persons having more or less money to invest should give the Seminary a place in their beneficence equal, if not superior, to the college or university. In building the Pyramids the ancient Egyptians did a great and enduring work; but the one who consecrates his money to the formation of the well-rounded Christian character, for which this school is characteristic, does an infinitely greater work. When all the proudest monuments of earth pass away, such character will flourish in immortal vigor and beauty.

In this connection we desire to call attention to the relation to the school of Rev. Dr. D. C. Knowles, its former greatly beloved and successful president. In addition to his position as financial agent and treasurer, he has recently been elected Ladd Professor of Moral and Biblical Science. In the former relation he will regard it as a privilege to preach for pastors who have in their churches likely candidates for the Seminary and command the school to them, and also to visit persons in their homes who have more or less money to invest where it will do the most good. In the latter relation the entire school—especially those who take his courses—feels the elevating power of his influence. We would as soon think of measuring with a yardstick the rare beauty of the surrounding landscape or the sublimity of the great mountains in the background, as to think of measuring the extent of these religious influences.

We heartily recommend graduates of high schools to take one year, as some have already done, in these advanced studies and such others as they may elect.

Visiting committee:—

REV. and MRS. T. WHITEHEAD.
REV. and MRS. J. H. EMMERSON.
REV. and MRS. H. SANDERSON.

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is a safe maxim to follow in painting—as in everything else. Pure White Lead and Pure Linseed Oil are and always have been the best and standard paint. To be sure of getting

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examine the brand (see list genuine brands). For colors tint White Lead with the NATIONAL LEAD Co.'s Pure White Lead Tinting Colors. They are the best and most permanent.

Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

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compound, light-spreading, silver-plated corrugated glass reflectors. The most perfect light ever made for CHURCHES, Halls, etc.

Handsome designs for electric light, gas and oil. Catalogue and price list free. BAILEY REFLECTOR CO., Pittsburg, Pa.

Over the Precipice.

Do you remember the Quaker who advertised for a coachman, and asked the 26 applicants one question: "How near can you drive to the edge of a precipice?" The answers were much alike. One man said 8 feet, four said 4 feet, and a dozen said 2 feet. Five men put it at 1 foot, two men asked only for six inches, and one said, "on the edge itself." One man only remained, and he was leaving the room quietly, when the Quaker called him back. The man apologized for leaving, but said he was not the man for the situation, as he could be depended upon to drive "as far from a precipice as possible." He was the man the Quaker wanted!

In the purchase of furniture the whole question is: "How near do you want to drive to the precipice of unwise economy?" If you want \$9 Morris chairs, or \$11 Chamber Sets, you must go to some house which is not a furniture house. We can be depended upon to drive you as far from that edge of the precipice as possible.

Our furniture lasts a lifetime. You can't wear it out. It is the cheapest of all reliable furniture in this country.

PAINE FURNITURE CO.
48 CANAL ST., - - BOSTON.

The Perfect Pill

Perfect in preparation.
Perfect in operation.

Ayer's Cathartic Pills

Perfect post-prandial pill.
Perfect for all purposes.

THE PILL THAT WILL

The Family.

GOD WITH US.

John Elliott Bowman.

Not alone in flaming pillar,
That daunts the curious eye,
Doth Jehovah to His people
His presence signify.
Glow in view the fiery splendor
O'er the tabernacle's walls;
Unperceived in desert places
Silently the manna falls.

SONG.

The song we never sung
The pine-trees sigh in chorus;
The eyes our eyes must shun
Our hearts keep still before us.

The rose we gathered not
Blooms in the soul forever,
And hands ne'er joined in life
Death has no power to sever.

— LILLA CABOT PERRY, in *Century*.

Thoughts for the Thoughtful.

Through all the long midsummer day,
The meadow-sides are sweet with hay,
I seek the coolest sheltered seat,
Just where the field and forest meet,
Where grow the pine-trees tall and bland,
The ancient oaks, austere and grand,
And fringing roots and pebbles fret
The ripples of the rivulet.

— J. T. Trowbridge.

If we look down, then our shoulders stoop.
If our thoughts look down, our character bends.
It is only when we hold our heads up that the body becomes erect.
It is only when our thoughts go up that our life becomes erect. — Alexander McKenzie, D. D.

There are two ways in which the value of a lifetime may be measured. It can be measured by years or by events. A man may live to be eighty years old and yet find at the end that his life was hardly worth living. A Mozart may die at thirty-five and measure his life by the birth of great compositions, each an event in the musical history of the world. Years do not count. A man lives by events. — Charles Barnard.

Mystery of suffering! Out of its darkness there shines a light, for is it not true that out of suffering there came atonement and salvation? Is it not true that out of suffering there came a power which transfigured and glorified the ministry of Paul? Beaten with stripes, with bleeding back, at Philippi; fighting with beasts at Ephesus; stoned at Lystra; dragged out of the city and left for dead. O sufferer, surely thou wilt abandon this thy course of life! Abandon it? With flashing eye he exclaims: "Abandon it for these light afflictions? Never! The love of Christ constraineth me. This one thing I do, I press toward the mark for the prize." — George Douglas, D. D.

The period of time is brief,
'Tis the red in the red rose leaf,
'Tis the gold of a sunset sky,
'Tis the flight of a bird on high;
But one may fill the space
With such an infinite grace
That the red shall veil all time,
And the gold through the ages shine,
And the bird fly swift and straight
To the portals of God's own gate.

— Anon.

We journey into an unseen future. It is not given to us to know what a day or an hour may bring forth. How impotent are the wisest and strongest in the hour when we hear the sound of the waters, and in darkness ford the deep and dangerous river, beyond which is high and eternal noon. What can the child on some great ocean steamer caught in winter's storm do to overcome the tempest. Can it drive the fierce blasts back to their northern haunts? Can its little hand hold the wheel and guide the great ship? Can its voice still the billows that can crush the steamer like an egg shell? Can its breath destroy the icy coat of mail that covers all the decks? What the child can do, is to trust the captain who has brought this same ship through a hundred hard storms. It can rest and trust and hope. And all we upon this great earth-ship have been caught, not in a storm, but in the Gulf Stream of God's providence. — Interior.

Foreboding is the prophet of ill; Hope of good. Foreboding cries, "We shall certainly fall by the hand of Saul;" Hope replies, "No weapon that is formed against us shall prosper." Foreboding cries, "Who shall roll away the stone?" Hope sings merrily, "The Lord shall go before us, and make the crooked places straight." Foreboding, born of unbelief, cries, "The people are great and tall, and the cities walled up to heaven;" Hope already portions out the land and chooses its inheritance. But Christian hope is infinitely better and more reliable than that of the worldling. In ordinary hope there is always the element of uncertainty; it may be doomed to disillusion and disappointment; things may not turn out as we expect; and so, being the characteristic of youth, it dies down as the years advance. But Christian hope is based on the promise of God, and therefore it cannot disappoint; nay, it is the anchor of the aged soul, becoming brighter and

more enduring as the years pass by, because "He is faithful that promised." — Rev. F. B. Meyer.

Christian contentment is the cheerful acquiescence of the soul to the will of God in all conditions and under all weathers. It is the habit of the mind, just as faith is the habit of a healthy Christian and benevolence is the habit of a philanthropist. Like faith, it grows by practice, and like faith it is learned from God's Word and is matured by experience. The great, brave Apostle learned it where he learned Christ, and he learned it from Christ, and in a pretty severe and costly school. Like every precious thing, we must pay the price for it; and, like most precious things, it is quite too rare, and the thoroughly contented people are in the minority. It is not every young minister who is satisfied to preach Jesus to a hundred new settlers in a frontier log church, or to a few hundreds of poor children in the mission school of the slums; yet, unless he is willing to be right there and to do just that thing, his Master will sooner put him down lower than say, "Come up higher." We may overrate this grace, but it seems to us that genuine contentment, that is ready to let God have His own way, to let God put us where He chooses, even though the furnace be hot, is more scarce than it ought to be. He or she has attained to it who has learned to say, under disappointments the most bitter and under trials which give the last turn to the screw and make the blood start, "Thy will, O God, be done!"

This style of contentment is not reserved for sublime occasions; it is visible in all the little unnumbered events of everyday life. It is patient not only under death strokes, but under petty vexations and wounding words and neglects; it does not worry over hard seats or boring visitors or stupid servants or a crying child. It manages to be happy in a small house when it cannot afford a three-story mansion. So rich is it in God's promises and the sweet smiles of the Master and a good title to heaven, that it does not mind wearing a coarse coat and trudging on foot toward the better country. It wears the herb called "heart's-ease" in its bosom; it finds a cool spring to drink of in the lowliest vales of life, and catches grand outlooks from the summit of every steep hill it climbs. As it treads along its patient path it chants John Bunyan's quaint, simple song: —

"I am content with what I have,
Be it little or much;
And, Lord, contentment still I crave,
Because Thou blestest such;
Fullness to me a burden is
As I go on pilgrimage.
Here little and hereafter bliss
Is best from age to age."

— Theodore L. Cuyler, D. D.

THE FRACTIONALLY-BETTER MOTHER.

Mrs. Merrill E. Gates.

THIS phrase, used by Professor Drummond in his "Ascent of Man," has a somewhat mathematical sound, but it has a purely moral meaning. In tracing the development of the mere instinct of maternity into the divine power of motherhood, he shows by how small and gradually increasing an outpouring of care for another than self, and that other her child, the great force and volume of the real motherhood of the present age of altruistic love has come to exist.

The mother who cared even in a slightly, one might almost say an infinitesimally, better way, and for a longer time for her child, would by this means and to that degree put that child forward in the race of life, and such a child would come out ahead in the struggle for existence by just so much as its powers had been strengthened by a longer stay in the more favorable environment of a mother's care and protection. The kind and length of the child's early start in the race for existence is shown to be of great power in determining the child's future. For this physical race does indeed seem to be to the swift and this battle to the strong.

It is by the increase in the number of these fractionally-better mothers that we have reached the present stage of improvement in home-life and national life and in every department of life wherein the advance of this, the altruistic age, is manifest over any past age of the world.

But could we see the degree to which crudeness and want of finish not only, but actual deficiency, and wrong feelings and methods, and selfishness still enter into the relations of mother and child, we should realize that mothers must still strive to become even fractionally-better in order to give their children a still better chance. This they must do, not only in order to better the child's entrance on the physical and material world, but to enhance his possibilities in the spiritual realm, by surrounding his early life for as long a time as may be with the fostering of a purely unselfish — but not necessarily for this reason an unwise — environment in true homes and in faithful hearts.

Many mothers have a hardly developed yet actual thought that by the fact of ma-

ternity they are made, without effort, desire or prayer on the subject, the wisest and best mothers for their children. Such an attitude stultifies any farther individual progress for them in the great march of humanity toward a truly perfect state, and in so far hinders the advance of the race. But now that nature has brought us up to a point where we can think, and now that human intelligence is introduced as a factor, the work which nature has been doing in a blind and halting fashion ought to go on with greater rapidity and surer method.

The first point in any improvement is gained when we concentrate our thought on its possibility. On the assurance that a change for the better is possible in our mode of acting in any particular direction, the methods of such a change suggest themselves to us in an almost intuitive manner. The mind works involuntarily on the means to bring about its own desires. For each mother the links of thought should be, "Can I be even a fractionally-better mother in any respect than I now am?" This thought should so absorb and engross her that at last, in the depths of her consciousness, she should hear the answer, "I can." This possibility owned to herself, the ways in which she can improve can be studied upon, or it may be they will occur involuntarily to her mind. The "I will" must surely follow after the "I can" in every thoughtful mind, when the deep voice of the "ought" has been heard through all the dark or light corridors of the soul. A three-linked chain of sequence, "I ought," "I can," "I will," leads to the crowning one of the series, a deed in which the mother does whatever her conviction, her ability, her will, assure her is to be done to better herself as a mother. "Can I show more love in daily words and conduct? Am I bracing my children for the rougher usage of life? Am I giving my life for my children, totally and in the best possible way? Am I building up in them such fibre of character that when the tests come they will withstand?" Such are some of the questions the modern mother of the newer, better type asks herself.

It is a wonderful thought that the upward progress of the world has been made through the constant bettering of motherhood. Holy and divine as has been the place assigned to motherhood, recent science yet reveals more in the plan of God for the race, through its mothers, than we have in our most sacred and profound thought ascribed to it.

From the feeble beginning of an instinctive desire to feed and nourish her child has sprung the vast, onward march of the ages of progress, the long, upward ascent to God. But how few of all our world have as yet joined in this stately and divine procession of advance! And shall the mothers in nations far in the rear in the forward movement of mankind still see no light and still be uninspired?

We are learning the value of small accretions and of very gradual changes for the better in these days. Nature's beautiful way of minute additions, and of improvement and change by almost imperceptible yet constant degrees, has shown us that to set in motion a power for good is far more a question of importance than is the precise degree of the acceleration of the progress such a power may make when once imparted and set going. So, to give to one woman, either here or in heathen lands, even a fractionally-better idea of being a better mother, and the will to attempt it, is of far more importance than to insist on the particular degree of celerity in the advance.

To begin and to set in motion in any woman's heart the conscious desire to be a better mother — no matter how good a mother she may think herself or others may think her — is the best and surest way to raise motherhood to a higher state as a whole. "The prophecy that his mother taught him," was King Lemuel's teaching. The teaching which the mother gives her son — that is the schooling that appears in the State and the nation. Better mothers will make better men. Fractionally-better mothers will make fractionally-better men. Immensely better mothers will make immensely better men. More of God in the mother's heart will mean more of God in the children's thoughts and desires. More of God in the mothers of our land will mean more of God in the State and nation.

"If she have brought up children," is one of the leading qualifications which the Apostle mentions among the spiritual characteristics of a good woman. What is it to bring up children? It is the mightiest, most important work, the most fruitful and endless in its results for good or evil, with which our world is charged. And this work

is not entrusted to angels or the higher intelligences around the throne, whose insight and whose will is perfect, but to human mothers, conscious in themselves of conditions of infirmity, and of limitations and selfishness which they would not see repeated in their children. Unable to trust to the intuitions of nature alone for guidance, what can they do but seek a Divine tuition for so divine a work?

It is only when they receive a teaching from above that they are fitted to do such an infinitely important work, and it is only when they are receiving constant impartations of knowledge and assistance from God that they may trust themselves to their intuitions, for then it becomes true for them, as for all of us in that receptive attitude, that "God's tuition is our intuition."

Amherst, Mass.

A WEATHER RECEIPT.

When it drizzles and drizzles,
If we cheerfully smile,
We can make the weather,
By working together,
As fair as we choose in a little while.
For who will notice that clouds are drear
If pleasant faces are always near,
And who will remember that skies are gray
If he carries a happy heart all day?

— St. Nicholas.

"AU LARGE."

THESE words, which Dr. Van Dyke has so finely interpreted in that out-of-door classic "Little Rivers," have a magical music on the lips of the French Canadian guides and voyageurs. They signify the parting from the old, familiar, every-day surroundings, and the setting out with wind and tide for quest, adventure, and discovery. There is a world of poetry in the very sound of the words, so subtly suggestive — to the ear as well as to the mind — of escape from the bondage of custom, tradition, and commonplace, and of the fresh fields beyond the horizon, and the new experiences which await the adventurer. From the beginning of time healthy men have had the passion for wandering, for experience, for knowledge of life; a passion which has meant, not restlessness and incapacity to deal strongly and continuously with fixed conditions, but energy of will, vitality of nature, a deep-seated desire for growth, enlargement, and power. In the earliest myths the wanderer is a familiar and striking figure. He is no idler among busy men, no loiterer along the roads where others fall; he is, rather, an incarnation of the soul of man, with its divine thirst for fullness of life. He fares far and wide, seeing many countries, undergoing many hardships, meeting many men, drinking the cup of experience from many hands. He represents the greatness and range of human desire, the illimitable capacity of the human soul.

In this noble sense all men of mind and heart are adventurers; they stand loyally to their tasks, they are heroic workers; but the song of the sea is always in their ears, with its suggestion of space and danger and freedom; and the great world beyond the hills, with its mighty energies, its passionate aspirations, its magnificent opportunities, is always in their thoughts. A strong man steadies himself by steadfast devotion to the work of the day and to the relations in which he finds himself; but he gives his soul the freedom of the world, and his imagination the range of art and nature and experience; and so he keeps himself fresh in feeling, in spite of the routine of daily tasks, and original and creative in spirit in spite of conventionalities and the dead level of opinion about him. Every man must do his work and keep his freedom also; every man must care for his body, but he must keep his soul alive also. There is, for those who have learned the secret, no real schism in the order of life; a man may live wisely and well, at the same moment, in the little community where his home is, and in the great world which lies about all communities. Over the toughest bit of stubborn soil heaven spreads its infinite blue, and over the most solitary worker in the loneliness of the night-watches the stars shine. Infinity is about us on all sides.

The release of the soul is peculiarly the service which nature offers us in this season of fresh and fragrant beauty. The morning whispers its "au large" at every window as it lies on a renewed and blossoming world. "Come out of yourself," it seems to say; "drop your books, your hobbies, your anxieties, and become once more a free man; wander in the fields, loiter in the woods, consult the stars." He is wise who accepts this invitation and drops his burden and becomes a child once more in open-eyed wonder and open-hearted delight. For no man is so great as when he forgets himself, nor so useful as when he brings to his tasks and his duties a fresh mind and a joyful heart. — The Outlook.

A teacher was hearing a class in the infant Sunday-school room, and was having her scholars finish each sentence to show that they understood her. "The idol had eyes," she said, "but it couldn't." — "See!" cried the children. "It had ears, but it couldn't." — "Hear," was the answer. "It had lips," went on the teacher, "but it couldn't." — "Speak," once more repeated the class. "It had a nose, but it couldn't." — "Wipe it!" shouted the children. And the lesson had to stop a moment for the teacher to recover her composure. — *Epworth Herald*.

THE BLIND FLUTE-PLAYER.

"Still, still with Thee!" High up above the surging
Of city throngs rang music clear and sweet—
The music of a flute, serene and tender,
Thrilling through all the bustle of the street.

"Still, still with Thee!" The joyous words
Seemed throbbing
Through all the voiceless music like a song;
And the familiar melody was never sweeter
Than when above the din it trilled along.

There stood the player, blind and poor and
helpless,
A quiet, patient figure in the scene;
His thin face, 'neath the worn cap of a soldier,
Touched with an impress of the things un-
seen.

"Alone with Thee!" Ah, yes! and far more
blessed
Than many who that day the pavements
trod;
For, with the thousands pressing all about
him,
He, in his blindness, was alone with God!

— MARY ESTHER ALLBRIGHT, in *Golden Rule*.

ONE SABBATH.

Julia S. Lawrence.

"MAKE haste, Louisa! We have
barely time to reach church in
season, now," and Margaret pushed open
the door with her parasol, buttoning her
gloves as she spoke. "What! not dressed
yet?"

"O Margaret!" with a yawn. "I don't
believe I'll go today; it is really too much
of an exertion. One isn't expected to keep
up all one's religious duties, here in the
mountains."

"It is the Sabbath day here, though, as
much as it is at home," said Margaret,
quietly.

"I know that," retorted Louisa, petu-
lantly. "But even you must confess there
is a slight difference between listening to
Dr. Selwyn's helpful sermons and the dis-
mal dronings of this dried-up old fossil."

Margaret gave a little sigh, and turned
away.
"I always attend church and Sabbath-
school when I'm at home," went on Louisa,
in a slightly injured tone, "but here it is
different. We are here for rest and a change
— and scarcely any one is as particular
about such things as you are."

Margaret paused an instant, her hand on
the door-knob, then she went swiftly back
to her cousin's side. "I have heard that
some in the house are planning a picnic for
the day," she said, in a low voice, "and if
that is so, it is necessary for every Christian
to be true to his colors; and, turning once
more, she this time left the room."

It was a beautiful morning in midsummer.
The air was full of the hum of insect life;
birds sang merrily among leafy branches,
or dipped and circled above daisy starred
meadows; red clover and golden buttercups
grew to the very edge of the dusty high-
way; clumps of meadow-sweet bloomed in
fence corners, and a wild clematis festooned
itself gracefully along the broad stone wall.
Nature was in one of her most fascinating
moods, but Margaret Allen, usually so
susceptible to her charms, took her solitary
walk to the little brown church that morn-
ing with scarce a thought for it all.

"It's all that Retta Chase's fault," she
thought, sorrowfully. "Retta thinks of
nothing but dress and having a good time,
and I am afraid she will make Louisa as
frivolous as herself. O dear! I wish Louisa
wasn't so pleased with her friendship. She
isn't the right companion for an impulsive
girl like her. I might have said more
against the picnic, I suppose, only I don't
like to appear suspicious, or to have Louisa
think I am always trying to spy out what
she is doing. It is disagreeable to have
some one dictating to you all the time; but
oh, I wish she wouldn't go!"

It was late when she reached the church.
The choir was singing to the accompani-
ment of a wheezy little melodeon, but the
official sexton saw her and escorted her,
smilingly, to a seat. Of prayers or sermon
which followed she never could afterward
recall a word, but somehow the simple
service soothed and comforted her, and the
mile-and-a-half walk back to the hotel
seemed much brighter than it had an hour
before.

Margaret felt herself, in a measure, re-
sponsible for her cousin's welfare, for
though they were both, nominally, under
the chaperonage of a friend, it was in
reality Margaret who saw to everything
and to whom Louisa went for advice or
assistance. Her aunt, too, she knew, trusted
her; for, though only three years the senior,
she had "mothered" Louisa from baby-
hood. Besides, it had been largely through
her influence and prayers that Louisa had
been brought to the Saviour, the year
before, and she still watched her soul's
growth with particular interest. She knew,

however, that her aunt would have said
nothing against this growing intimacy be-
tween Louisa and Retta Chase, for the
Chases occupied a social position somewhat
above her own, and Retta's professed fond-
ness would have been looked upon as an
advancement and an opportunity not to be
overlooked; but Margaret seemed instincti-
vely to realize, as few older ones do, the
pitfalls and temptations such a friendship
would naturally open to the girl's careless
feet.

It was with a sigh of genuine regret that
Margaret noticed the nearly deserted ver-
andas as she came in sight of the hotel.
"The picnic was a success then," she
thought, sorrowfully, as she quickly scanned
the different groups in the hope of finding
her cousin somewhere among them. Louisa
was not there, however.

The dinner-bell rang just as she reached
the house, and she hurried at once to her
room. That, also, was deserted, and her
heart sank within her as she made hasty
preparations for dinner. She had hoped,
almost against hope, that Louisa would not
go, but now she gave up completely.

Imagine her surprise then, when, upon
entering the dining-hall a few minutes
later, she saw Louisa in her accustomed
place, waiting to welcome her with a smile.
The smile quickly changed to a laugh,
though, as she read the mingled surprise
and relief pictured upon Margaret's face.

"You thought I had gone to the picnic,
didn't you?" she asked, roguishly, as Mar-
garet seated herself beside her.

Margaret's face flushed. "I feared near-
ly every one had gone," she said, evasively.

"I don't much wonder," returned Louisa,
with a glance about the scantily filled
tables. "I don't wonder, either, that you
thought I was going. I thought, myself, I
should, this morning, but — I changed my
mind."

"I am very glad," said Margaret, and the
bright shining in her eyes confirmed the
words.

"I don't see what I'm going to do," said
Louisa, half-petulant, as, dinner over,
she and Margaret sought a shady corner of
one of the broad verandas. "You don't
like my being with Retta Chase — I know
you don't. You are afraid I'll be as wild as
she is. Oh, you need not deny it — I can
see how you feel. But what can a body
do? We are in the world and have got to
live here. Must we live like nuns, and
never enjoy ourselves any?"

"Why, certainly not!" cried Margaret.
"You remember in our Saviour's last
prayer for His disciples He prayed not that
they should be taken from the world, but
kept from the evil in it. We are in the
world, as you say, but we need not be like
the world. It would be wrong for us to
shut ourselves, nun-like, from the world;
but, on the other hand, it is dangerous for
a Christian to choose for her intimate
friends only frivolous or irreverent per-
sons."

"But what if they choose you?" per-
sisted Louisa. "Must you tell them they
are not good enough to be your associates,
and make yourself as disagreeable as you
can?"

Margaret laughed softly. "You are de-
termined to view the wrong side only, little
cousin. You know you do not mean that.
You know we should exert ourselves to be
agreeable to people, and to use all our in-
fluence toward making them better; but
whenever we find they are leading us
astray — influencing us instead of our in-
fluencing them — then it is our duty to
shun that form of temptation as much as
any other."

Louisa lay back in her hammock and
closed her eyes. She wanted to think, for,
though she usually accepted her cousin's
judgment in everything, she still had a
clear little brain of her own and was fond
of "reasoning with herself," as she called
it.

"Retta Chase is a jolly girl," she said,
presently. "One doesn't tire of her as
you do of those insipid individuals who al-
ways agree with everything you say; but —
she isn't a Christian, I know — and — I
don't believe she ever thinks of such
things."

"Perhaps she does," answered Margaret.
"You cannot always judge by appearances.
I remember reading, not long ago, that
worldly people have great respect for sin-
cere, true-hearted Christians, and it is be-
cause professed Christians are so shy over
their religion and seem to think it 'bad
form' to take a decided stand against
wrong and for the right, that the world
ridicules Christianity and calls all religion
cant and hypocrisy."

"I believe that," said Louisa, decidedly,

And then they were silent again for a long
time. Each was busy with her own
thoughts, little realizing that this hour's
quiet meditation might influence their
whole lives.

Louisa continued to be the same merry-
hearted, fun-loving creature as the weeks
went by, yet the most careless observer
could not but notice the undercurrent of
firm principle which pervaded even her
fun. Retta Chase sought her companion-
ship more and more, yet Margaret some-
how felt less uneasiness as she saw them
together. Could she have overheard a
conversation which took place between the
two the day they left for home, she would
have been made very happy indeed.

"I'm not going to say good-by," Retta
whispered, "for I am coming to see you,
when we are all at home, if you will let me.
I always thought I should like you, and
since that Sunday you refused to go to that
picnic — why, I've liked you better and
better. I wish we were going back to the
city today, too, but mamma thinks she
must spend a couple of weeks at the
Springs first. By September, though, I
shall be at home, and then I am coming to
see you, and you shall teach me to be good,
dear, just like yourself. You will, won't
you?"

West Enosburgh, Vt.

The King's Daughters and Sons.

—The King's Daughters have endowed a
bed in the Women's Free Hospital, Brookline,
Mass. Over the door are the cross of the Order
and the motto, "In His Name."

—One of the Hyde Park (Chicago) Circles
of the King's Daughters holds afternoon socials,
at which a basket is conveniently placed for the
reception of gifts for the benefit of the Charity
Hospital, and at which representative men and
women speak on social, religious, educational
or philanthropic subjects.

—The Kinghurst Circle of the King's
Daughters at Rotherham, N. B., has undertaken
to furnish and maintain a cot in the children's
ward of the St. John Hospital.

—A new Rescue Home for children, known
as the Cary Home, has been opened in Windsor,
Ontario, as the result of four years' effort by
the Inasmuch Circle of the King's Daughters in
that city. Its "Clover-leaf Room," or hospital,
has been furnished by a class of children.

—Thirty-five Circles of the King's Daugh-
ters and Sons are enrolled in the District of Co-
lumbia Branch.

—The City Union of the King's Daughters
and Sons in Plainfield, N. J., has been presented
with a dispensary for the use of the poor, and
with the privilege of a summer camping-
ground on the mountains for sick children of
the poor. The necessary buildings at the camp
have been put up by the willing hands of work-
men from the factories on their Saturday half-
holidays, the King's Daughters serving lunches
and cooling drinks in the middle of the after-
noon.

—The King's Daughters have become skill-
ful in devising means of raising money for
their helpful work. The members of one Circle
painted the town pumps; another Circle, in a
sea-coast town, painted row-boats.

—The Central Council of the Order of the
King's Daughters and Sons calls for \$30 to make
up the \$100 necessary for the purchase of a
wheel chair, a bed rest, an invalid's table, and a
pair of crutches. The outfit is for the use of
the Tenement House chapter in its work among
the sick poor. The headquarters of the chapter
are at 77 Madison St., New York city.

—Children's Circles in Massachusetts are
much interested in providing a doll and doll-
house for Gordon Rest, the King's Daughters'
Vacation Home in Hanson.

—As a result of recent correspondence, the
Order of the King's Daughters and Sons is
about to be established in Finland.

Boys and Girls.

TAKING A TURN.

AS Nat passed through the hall, finding
the kitchen door open, he paused at
the threshold to make a survey.

"A trifle tempestuous," was his com-
ment. "Nobody ever shells peas at that
rate in fair weather; there's a storm com-
ing up from some direction, you may be
sure."

"Where is Bridget?" he inquired cau-
tiously.

"Gone," answered his sister Isabel. "It's
her afternoon, and she must take it if the
heavens fall."

"Like murder, eh? She will out!"
And Nat chuckled at his own joke, but
Isabel was far beyond chuckling. She went
grimly on with her task.

"Are there any complications?" con-
tinued Nat. "Any company round, or any-
thing?"

"Father has sent up word to have dinner
at 5 o'clock, he's going away somewhere."

"Can't I help you?"

"You!" with a disparaging glance at
him. "What could you do to help?"
"I don't know. I thought maybe you
did."

"I can't imagine why you thought so.
My experience of your powers in that line
is not very enormous."

Nat laughed with tantalizing good humor.
"Don't be too severe with me; you'll
break my spirit. And good-by, since my
services are not desired."

"She needn't be so cross about it," he
thought to himself on his way upstairs. "It
doesn't mend matters any to bite a fellow's
head off, when he is trying to do the polite
thing. Isabel is a mighty fine girl — good,
and all that — but there's considerable chop
sea about her some days. By the way, what
is today? Tuesday! What happens to her
on Tuesday? One of those girls' clubs, isn't
it, where they arrange the affairs of the
earth? It ought to keep her courage up to
think of that."

He had reached the top of the steps, and
a querulous little voice was calling him.

"What do you wish, youngster?" he
asked, turning into the nursery.

"Where's Isabel?"

"Isabel is boiling the pot below, or cook-
ing dinner, to speak less poetically."

"I wish she'd come. I'm tired lying here.
Everything's so stupid. I want some sort
of an entertainment. What time is it?"

"About half-past three."

Eddy groaned. "It's ages till six o'clock,
and Isabel's going to be busy all that time.
I wish it was six now."

"I suppose you are expecting to while
away the evening flirting with the
mother?"

"No, she's got to be out; somebody's
sent for her. Isabel's going to stay with
me."

Nat thought of the girls' club.

"Eddy," he began by and by, slowly, and,
to tell the truth, very unwillingly; "how
would my society do tonight instead of Is-
abel's? You know she has some sort of a
meeting after dinner."

"But she isn't going to it; she promised
me she wouldn't."

"I rather think she would like to, just the
same, don't you?"

"I don't care," said the little boy, fret-
fully. "I'm sick. And she said she'd stay.
She's promised. She's got a new book to
read to me."

"I know how to read."

"But you won't do it right, like her. You
go so fast and you don't stop anywhere to
talk, and besides your throat gets tired, and
you yawn all the time."

"I'm sorry I don't please you. But you
might put up with me for once, for Isabel's
sake. She doesn't take a holiday very often
nowadays."

Eddy shook his head obstinately. "She
promised. And when you take care of me
you want to read the paper while we're
playing checkers, and you don't think what
you're saying when we're talking. I'd
rather have Isabel."

"Look here, my young man," said Nat,
losing his patience; "if you think sitting
up with you is such a delightful thing that
the family want to scuffle for the privilege
ahead of everything else, it's just a bare
possibility that you may sometimes be mis-
taken."

Nat shut the door with needless energy,
and betook himself to his own room, where
he sat down on the edge of the bed.

"A haughty spirit before a fall," he re-
marked, after a little rueful meditation. "I
hold my head up in the air, and look down
on Isabel, because my temper is so much
nicer and more Christian. Then, when, for
a rarity, I offer to do what she does all the
time, my nerves get so unstrung at the
prospect, that I go flaming off, and say a
thing like that last. I don't believe Isabel
has ever matched it, though she has been
tagging about the boy all these weeks.
Maybe the reason I'm politer than she is,
generally speaking, is that I keep myself so
nicely out of temptation. I shouldn't won-
der if perfection was a scarce thing, even
in the family that I belong to."

After dinner Nat said to Isabel: "Do you
know what is to take place tonight?"

"What?"

"You are going to the feminine palaver,
and I am going to play nurse."

Isabel looked surprised to a degree that
was uncomfortable.

"Have you said anything to Eddy?"

"Volumes. And he is resigned."

Isabel hesitated.

"Well," demanded Nat, "do you object
to the arrangement?"

"I'd love to go, of course. But —"

"But what? Can't you trust me to look
after him all right for an hour or so?"

"If you won't forget" — Isabel was be-
ginning, when Nat interrupted her a little
sharply.

"I believe my memory is fairly good
yet." Then he paused long enough to give
himself a small mental shake before he
went on in his usual tone: "Don't you be
afraid. I'll put my mind to the little chap
and won't let it wander. Besides, the debate
is closed. You will have to accept the de-
cision of the court."

It was a long evening.

"Horribly long," Nat said to himself,
when it was past. "Now if my religion
was up to the mark I set for other
people, I'd probably feel a sweet satis-
faction in what I had done, and a longing
desire to do it right over again. Whereas,
I am charmed with the hope that I'll
not have to, for some time to come. Once
or twice there tonight a breeze sprang up,
that nearly sent the whole thing on the
rocks in a grand smashup. I don't know
but it would have, if this hadn't been a
show occasion. The Bible has some pretty
good recipes in it, I can tell you. There's
nothing for promoting a spirit of meekness
over other people's faults, like considering
themselves." — Forward.

Editorial.

THE MOST IMPORTANT STUDY.

IT is an age of learning. Schools are multiplied. Courses of instruction are offered on almost every conceivable topic. It would seem that nothing of importance could possibly be overlooked. And yet we are deeply impressed that the most important study of all has the least attention paid it. What is that study? Christlikeness. Where are the classes formed for its close investigation? How few are the teachers competent to conduct such classes! How small the number of those who are giving their days and nights to this pursuit! There is no other way to master it. A glow of emotion, a rush of feeling, a vague purpose to be good, or even a settled determination heavenward that does not much regard details, will not of itself produce the best results. There must be careful, painstaking, persevering examination of the subject. Nothing but hard study will suffice to put one in possession of a clearly grasped conception of just what Christ would do were He here in our place today. And until this is settled for each one, his efforts at improvement in righteousness cannot be attended with the most effective results. More study of Christ on the practical side is the imperative call of the hour.

THE BORN LEADER.

ONE of the greatest favors Providence ever bestows upon a people is a gifted and sagacious leader who knows his time and possesses the capacity to fashion the adverse elements of society for a better future. In every department of government, business and religion, advance comes through the appearance of such masters of the situation. They are men who know and are able to do. Alexander and Caesar turned the tide of western civilization. Jesus Christ gave new shape and a higher meaning to the world's history. Nations have been favored with their providential men. They often stand for whole eras of history. The power of Alfred and of Charlemagne is still felt in the national life of Europe. The name of Washington means the republic, and those of Lincoln and Grant the restoration of order after one of the greatest struggles of history. The name of Luther stands for Protestantism. Wesley turned a new leaf in the religious life of England, and the efforts of Asbury went far to shape the fortunes of a new church and nation. But true leaders are found all the way down from these high places to the political forum, the mart of trade, the village council, and the family circle. Each makes valuable contributions to his fellows. Though the born leader necessarily becomes conspicuous and gains much for himself, he lives not to himself alone; he shares, in a small degree often, in the great benefits he bears to the public. The moment he becomes self-centered his glory and power begin to wane. When Napoleon began to make himself an end, the nations got ready to hurl him from power and to make his name infamous; while Washington, who studied the welfare of the people and established republican institutions on the American continent, was elevated to enduring fame. In living to others he best secured the prize of his own immortality.

We can hardly doubt that the capacity for leadership is widely diffused. The raw material, as it were, exists in every part of society, even though neither the individual nor society knows where it is. It remains in hiding until the hour strikes and the actual leader moves upon the field of action. His commission is often handed to him while on the march. Whether able to retain the document or not, becomes clear only as the battle proceeds. Leadership is tested and winnowed in actual service. Of the twenty candidates who aspire to reach the front, only one gets there, and he, possibly, the one we had thought the least eligible; but action in the field supersedes all our theories and predilections. There is no going back on accomplished facts; the man who does the deed must stand accepted against all comers. And, though in the aggregate there be many born leaders of various grades, the number of finally approved men is few compared with the population. Many are not needed. One captain to a hundred men is enough; the supreme leaders command nations and ages. But, whether in the greater or lesser line, the born leader is God's man. When he moves out upon the field, you may as well fall into line; something is about to be

done; the battle is to begin and to be fought out there.

The born leader is never chosen at random or in the dark. The Supreme Power has had him in training and has tested him on all sides. In the man who finally succeeds are sure to be found certain imperial qualities. These qualities are, of course, very various, as suited to conditions, but two or three may be named which are nearly or quite indispensable. He is a man who comprehends the situation. He knows his time, in its perils and needs. Not always a broad man, he is yet as broad as the field in which he is called to operate. The solid old farmer may know little beyond his cultivated acres, but he probably knows them a good deal better than people outside. The theory of his mission he may not be able to expound, though he knows it in a practical way. Cromwell was not always able to give reasons, though he knew how to strike home. Great leaders often feel their way. If unable to see the goal, they yet move towards it; destiny works within and points as accurately as the needle to the pole.

The born leader, though seldom rash, must be bold, and often daring. He has the courage of his convictions. He must dare to battle, if need be, and press to the very gate of the enemy. What would be rash in another may be prudent in him, for the reason that he knows his ground. The move in the rear of Vicksburg would have been foolhardiness in weaker men; it was true generalship in Grant. Though daring, he was not rash; he knew his ground, he knew himself.

The born leader knows men in their motives and purposes, in their weaknesses and strength. He knows where to attack and by what weapons to win the day. He may be adroit and possess a facility in manipulating social forces, or more rugged and yet be able to touch the springs which move individuals and society. However wanting in tact, he knows where to strike, and his blows are usually effective.

There is one other quality indispensable to the born leader: he must be a man of hope, of sunlight, of optimistic views. There are a thousand obstacles and evils in his path; he sees them all, no man more clearly, but his eye is so steadily on the glittering prize that he never mentions the difficulties in his path, and acts as though he were ignorant of them. The first notification of the unborn leader is his discovery of obstacles. McClellan saw clearly what he could not do; Grant saw as clearly what he could do. That was enough for him to know; he laid no emphasis on the barriers between him and Richmond. He saw Richmond, and intended to go there in spite of the interposed army; and he was the man who touched the goal.

The new times into which we have come have afforded rare openings for leaders, in war, statecraft, science, industry and religion. There are a few leaders in these various lines who stand out in the sunlight, who are optimistic, who have eyes to see that the sun has risen in spite of the clouds along the horizon, and that the perfect day is advancing. The brood of pessimists—of men who have eyes, but see not—is astounding. They insist that the morning cloud is bringing back the night, while the born leader moves on about his task, knowing God will take care of the clouds, and never once doubting that he is marching toward the noon mark. The pessimism abroad indicates quite clearly that many unborn leaders have been pressing to the bar who have no capacity to lead. They have an impressive sense of the difficulties. They see the darkness, never the morning light; they see the devil's cohorts, never the legion of angels with their war chariots in the sky. God suffers such misplaced men to croak awhile, when He sends along His true captain to assume command and lead the column on to victory. Men who are afraid of the breaking light, and who think the former times better than this glorious day, will best quiet their nerves by retiring to their darkened chambers and suffering the world to be run by men of hope and courage.

Our Staff Correspondents.

IN connection with the publication in this issue of letters from two of our special correspondents, "Metropolitan" and "Dearborn," we take occasion to refer to the valuable service they render to this paper. We are informed, in the exact language used, that officials of the church, smarting under just reference to themselves in our columns, are undertaking to depreciate the character of our reportorial force. They have stated, in substance, that unworthy and irresponsible persons are employed by the HERALD, disappointed, dyspeptic and scandal-

mongering, in no sense representative of the church. It is sufficient at this time to state that such and all kindred allegations contain not a word of truth. Our critics, if brought face to face with our correspondents, would not dare to utter such libelous words.

Desiring to keep our readers thoroughly abreast of what is taking place in important centres, and nauseated with the conventional and adulatory style of the ordinary religious correspondent, we have instituted a new system of reportorial service. Selecting our correspondents with the most critical care, we then accord to them the liberty and prerogative of corresponding editors. There is no person serving the paper in this capacity today who is not held in affectionate and distinguished consideration by the church. Our instructions, in brief, are, first, to advise our readers of all that they ought to know in order to form right opinions concerning the doings of men and of important events; and, second, to tell the truth. This may seem strange advice to the correspondent of a religious journal, but it is particularly pertinent and essential, so great is the tendency in our denomination to use obsequious flattery in speaking of officials. Our correspondents are instructed to write in commendatory terms if facts will warrant; but if in conscience and for the good of the church they feel that righteous criticism is demanded, they are requested to freely express their convictions. If this were the general practice in Methodist journalism, very much would be done to correct the high-handed ecclesiastical abuses which so greatly scandalize the church. Our correspondents are directed to write under a *nom de plume*, not for the purpose of concealing their identity, but to protect them in the exercise of a healthy freedom and to relieve them as well as the paper from an embarrassing personal correspondence in which they, and we, would otherwise be involved.

Our constituency are, therefore, positively assured that they are reading after thoroughly reliable and loyal representatives of the church when they follow our always interesting correspondents.

Death of Harriet Beecher Stowe.

HARRIET BEECHER STOWE, who died at her home in Hartford, Conn., on the first day of July, at the advanced age of 84 years, occupied a unique and commanding place in American literature. Her high position was won by a single book. "Uncle Tom's Cabin" carried the reading public by storm. The work was neither a first nor a last effort. Much was written before, and still more after, the publication of that masterpiece; but no other was received with such favor, or had so ready and large a market. The immense popularity of the book was a surprise to the author not less than to the outside public. The story was first issued in the *National Era*; and though she received \$1,000 from the editor of the *Era*, she felt extremely anxious about the story in book form. It was possible the curiosity of the public had spent itself; but in the hope it might at least bring her enough to buy a new gown, she made the venture, only to be astonished at the enthusiastic greeting which awaited her. It was published in 1851, and during the next five years 500,000 copies were sold in the United States alone. The sale in the British Isles was also very large, and the work was at once translated into nearly all the languages of Europe. In the annals of modern literature the success of this book was unexampled. That it has gone so much out of notice is due to the fact that the theme has been taken out of American history. The success of "Uncle Tom" was due in part to its literary merit, but in part also to the spirit and movements of the time. It was a period of revolution. Slavery was pitted against freedom. The story revealed as nothing had done before the wrongs and woes of slavery. Sumner and Hale, by their orations, had roused the enthusiasm of the people; Longfellow and Whittier had pictured in verse the sorrows of the slave; and the indictments of Garrison in the *Liberator* and of Phillips on the platform had set their teeth on edge; but Mrs. Stowe, as with the blast of a trumpet, roused the free people to the rescue. Never was there a more providential book, nor a book that more exactly found its hour and mission.

Mrs. Stowe was a Beecher, with all the independence, courage, genius and ability which that name implies. Born in old Litchfield, she was trained at the local academy and under her sister Catherine. Her marriage to Dr. Stowe took her to Maine, to Ohio, and to Andover. Her work was done a generation ago, and since then she has lived during a gracious and quiet old age at her beautiful home in Hartford. Though less read than at a former period, her books will remain permanent forces in our literature. While "Uncle Tom's Cabin" becomes more and more strange to us since slavery has disappeared, men will long turn back to that spent literary explosive which breached the walls of the beleaguered fortress of slavery. Mrs. Stowe's other most notable volumes are: "The Minister's Wooing," "Old Town Folks," "Old Town Fireside Stories," "Agnes of Sorrento," and "Dred," which appeared in a later edition under the title of "Nina Gordon."

In connection with Mrs. Mary B. Claflin's recent decease, we recall pathetically the celebration of Mrs. Stowe's seventieth birthday, which occurred on June 14, 1822, at the home of ex-

Governor Claflin, in Newtonville, the garden party given in honor of the occasion being attended by a notable gathering of literary people. After an hour or two of social enjoyment, the guests gathered about a platform on which Mrs. Stowe was seated, with Dr. Oliver Wendell Holmes, A. Bronson Alcott, Rev. Henry Ward Beecher, J. T. Trowbridge, and other well-known writers. Then followed short remarks by H. O. Houghton, Henry Ward Beecher, Dr. Holmes, Professor Stowe, Judge Tourgee and Rev. Edward Beecher. Poems were read by Dr. Holmes, Mrs. A. D. T. Whitney, Rev. Freeman Allan (Mrs. Stowe's son-in-law), Charlotte Fisk Bates, Elizabeth Stuart Phelps, J. T. Trowbridge and



Mrs. James T. Fields, and at the close of the exercises Mrs. Stowe made a brief speech in which she said: "I thank you all for the kind expressions of feeling you have offered to me. If any of you have a doubt, or a sorrow, or a pain—if you doubt about this world—just remember what God has done, that the great suffering of slavery is gone. I see this every day. I walk about every day, and I see the people grow richer and richer. The colored people have their faults as well as their virtues, and we must be patient; but they are steadily improving. Let us never doubt the future of this people, but believe that anything that ought to happen is going to happen." From Dr. Holmes' poem these verses are taken:—

"If every tongue that speaks her praise
For whom I shape my thinking phrase
Were summoned to the table,
The vocal chords that would meet
Of mingling accents harsh or sweet
From every land and tribe would beat
The polyglots of Babel.
Briton and Frenchman, Swede and Dane,
Turk, Spaniard, Tartar of Ukraine,
Hidalgo, Cossack, Oadi,
High Dutchman and Low Dutchman, too,
The Russian serf, the Polish Jew,
Arab, Armenian and Mautchoo
Would shout, 'We know the lady.'
Know her! Who knows not Uncle Tom
And her he learned his gospel from
Has never heard of Moses;
Full well the brave black hand we know
That gave to Freedom's grasp the hoe
That killed the weed that used to grow
Among the Southern roses.
Her lever was the wand of art,
Her fulcrum was the human heart
Whence all unfeeling aid is;
She moved the earth! Its thunders pealed,
Its mountains shook, its temples reeled,
The blood-red fountains were unsealed,
And Moloch sunk to Hades."

Especially beautiful, prophetic and fitting seem now the lines of Mrs. Stowe's greatest poem, written away back in the sixties, and entitled, "The Other World:—"

"It lies around us like a cloud,
The world we do not see;
Yet the sweet closing of an eye
May bring us there to be.
"Its gentle breezes fan our cheeks
Amid our worldly cares;
Its gentle voices whisper love,
And mingle with our prayers.
"Sweet hearts around us throb and beat,
Sweet helping hands are stirred,
And palpitate the veil between
With beatings almost heard.
"The silence, awful, sweet and calm,
They have no power to break;
For mortal words are not for them
To utter or partake.
"So thin, so soft, so sweet they glide,
So near to press they seem,
They hush us gently to our rest,
They melt into our dream.
"And in the hush of rest they bring,
'Tis easy now to see
How lovely and how sweet a pass
The hour of death may be;
"To close the eye and close the ear,
Wrapt in a trance of bliss,
And gently drawn in loving arms,
To swoon from that to this:
"Scarce knowing if we wake or sleep,
Scarce asking where we are,
To feel all evil sink away,
All sorrow and all care.
"Sweet souls around us, watch us still,
Press nearer to our side,
Into our thoughts, into our prayers,
With gentle helping glide.
"Let death between us be as naught,
A dried and vanished stream;
Your joy be the reality,
Our suffering life the dream."

Local Preachers in Wesleyan Methodism.

A STRIKING difference between British and American Methodism is seen in the survival and use of the local preacher in the former. The forty-eighth Annual Aggregate Meeting of the Wesleyan Methodist Local Preachers' Mutual Aid Association has just held its session in Bolton, England. It was the Annual Conference of the local preachers of the Wesleyan Methodist Church, of the United Methodist Free Churches, and of the Wesleyan Reform Union. This year they have taken a further and most significant step in the direction of Methodist reunion—they have admitted to their Association the local preachers of the Methodist New Connexion. The vote was taken with devout and profound enthusiasm. The *Methodist Times* thus calls attention to the extent of the work done in English Methodism by the local preacher:—

"It appears that in our own communion we have this year 17,141 local preachers, and of this mighty army only 1,710 are too feeble to take any work. During the last year 1,788 young men were received on trial, and 824 became fully-accredited local preachers. Only 253 local preachers died during the year—a striking testimony to the healthiness of a life of active voluntary service in the church of God. Those tradesmen and professional men who spend their Sundays in idleness or in sleep do not live nearly so long as the hard-working men who, after a week of honest toil, devote their Sundays to preaching the Gospel. We may well rejoice that we have a great army of more than 17,000 healthy Christian men who, without receiving a solitary shilling for their expenses, devote themselves in this effective way to the service of our church. A careful return has been prepared in the Bristol and Bath District, and there it appears that local preachers take the services in six out of every seven of our chapels. We have, indeed, only about 2,000 ordained ministers, and it would be simply impossible to maintain Methodism without our immense army of voluntary and efficient lay preachers."

Death of Hon. L. T. Jeffs.

THE death of Hon. Luman T. Jeffs, which occurred at his home in Hudson, July 3, removes from earth a man widely known and honored in many departments of human activity. Born sixty-six years ago in the little town of Washington, N. H., of sturdy New England stock, he began life without the advantages of wealth or high social position. Hungry for an education beyond the range of the common school, he spent the six years after he was seventeen in labor on the farm for support, in attendance on the academy, and in school-teaching. The next six years were spent in trade in Marlboro and Maynard. In 1859 he began shoe-manufacturing in Feltonville (now Hudson). From a small beginning his business grew to large proportions, giving employment to hundreds of workmen. Beyond his own immediate business he was an interested friend of every enterprise for the promotion of the business, moral, social, and spiritual welfare of his town. He was president of the National Bank and vice-president of the Savings Bank, and director in many other associations. He has been regarded as a friend by rich and poor. Monday, the day of his funeral, every business place in town was closed in token of respect, and nearly every fraternity claimed place as mourners in the funeral procession.

He was called by the votes of his fellow citizens to important town offices, and was successively representative and senator in the State Legislature, and for two terms in the Governor's Council. Beyond his own vocation he was interested in various good institutions and especially in the cause of education. He was a director in the New England Chautauqua at Lake View, and trustee in the N. E. Conservatory of Music and in Boston University, in each of which he had established a \$5,000 scholarship. Some years ago he presented to his native town a fine public library building. He had cultivated his mind by wide journeyings through the United States and Mexico, and three times he had visited Europe, once extending his travels to Egypt and the Holy Land.

But with all his varied and absorbing duties in public and private life, Mr. Jeffs always found time for active religious service. He was converted under the labors of Rev. T. Willard Lewis at Marlboro, and at once united with the Methodist Episcopal Church. Early after settling in Hudson he united with several brethren to organize a church, and himself asked the appointment of a preacher by the presiding elder. He gave largely of his means toward the building of the church, and later added the gift of the pipe organ. A few years ago he built an elegant parsonage which he presented to the church. From their first organization he held the offices of trustee and steward, and has been much of the time a class-leader. For twenty years he was Sunday-school superintendent. His presence when in town and his testimony were seldom wanting in the sanctuary. A thoughtful, wise and earnest man, he occupied no doubtful position on the great moral and religious questions of the times. His hand was always open to the needs of the worthy poor.

For two years past he has been afflicted with disease attended with very great suffering, which neither the physician's skill nor the surgeon's knife availed to relieve. A week before his death, after a period of apparent improvement and delusive promise of recovery, a sudden relapse destroyed hope and hastened the end. But through all his heart was steadfast in the Lord, and even in delirium he was still content and conqueror.

Personals.

—President and Mrs. J. W. Baahford will spend six months in Europe.

—Rev. E. W. Virgin and family are spending a few weeks at North Orange, Mass.

—Mr. George Vincent, son of Bishop Vincent, received the degree of Ph. D. from Chicago University.

—Dr. H. H. Lowry of our North China Mission will reside at Delaware, Ohio, during his furlough at home.

—A literary man who visited Oscar Wilde in Reading prison says that he is a complete physical and mental wreck.

—Dr. Robertson Nicoll, the brilliant editor of the *British Weekly*, is to visit the United States this fall with J. M. Barrie.

—While President Raymond of Wesleyan University is absent in Europe, Rev. Dr. H. A. Starks will deliver the lectures upon Ethics.

—Rev. J. B. Robinson, D. D., Ph. D., pastor of the M. E. Church at Lena, Ill., has received the degree of LL. D. from Taylor University.

—Dr. James Atkins has been chosen editor of the Sunday-school periodicals of the Methodist Episcopal Church, South, to succeed the late Dr. Kirkland.

—The University of Virginia has conferred the degree of D. D. on one of its colored graduates, Professor Henderson, of Straight University, New Orleans.

—The *Worcester Spy* of June 27 contains a half-column abstract of an address given by Hon. C. C. Corbin in the Methodist Church at Webster upon his recent tour in Europe.

—Rev. Dr. E. W. and Mrs. Parker, of India, are stopping with friends in St. Johnsbury, Vt., and vicinity where they will remain six weeks. They expect to sail for India about Oct. 1.

—Fortunate are those churches which are able to secure Rev. W. R. Clark, D. D., as a pulpit supply. Perhaps he was never preaching with more spiritual impressiveness and power than now.

—Rev. W. N. Brodbeck, D. D., addressed an Epworth League Convention at Palmyra, N. Y., on Tuesday evening, June 30; and at Canastota, N. Y., on the next Wednesday evening, he spoke before a similar gathering.

—Rev. J. S. Meyer and his wife, Mrs. Lucy Rider Meyer, will sail for a short visit to Europe, July 22, on the "St. Paul," a purse having been raised for their expenses by students of the Chicago Training School.

—Mark Guy Pearse, in a recent contribution to the religious press, tells this amusing incident in his own life:—

"When I was going with my boy for a day's trout-fishing on the loch, we chanced to meet with a grave Scotch divine, who said, 'Pray, sir, are ye the Reverend Mark Guy Pearse?'"

"I am," said I, with all the cheeriness that a holiday puts into a tired Londoner.

"Ye are not what I pictured ye when I read your bulks," said he.

"I am very sorry," I stammered.

"Ah, but when I read your bulks I pictured ye as long and then and sanctimonious-looking!"

—A very pretty wedding took place in the Memorial Church, Wilbraham, June 30, when Miss Minnie A. Nichols, daughter of the pastor, was married to T. Barlow Morris, of Wallace, Nova Scotia. Miss Nichols graduated from Boston University in 1893, and was given an A. M. by Tufts in 1894 for post-graduate work in Greek. She taught a year and a half in the high school at Stoneham, when she was called home to care for her father's house, where she has been since. The ceremony was performed by Rev. Fayette Nichols, the father of the bride, assisted by Rev. Wm. R. Newhall. Rev. A. R. Nichols, uncle of the bride, gave her away. The presents were many and valuable. The young people will reside in Wallace, Nova Scotia, where Mr. Morris is in business.

—The *Sandwich Independent*, in the issue of June 30, says:—

"Rev. John E. Blake, pastor of the Sandwich Methodist Church, and Miss Grace A. Hurt, of New Brunswick, N. J., were married Wednesday, June 24, at the Presbyterian church in that place. The ceremony was performed by Rev. Archibald Murphy, pastor of the church, in the presence of a few relatives and immediate friends of the family. The happy couple took their immediate departure for New York, arriving the following morning at Taunton, the home of the groom. They will remain in Taunton until Thursday, when they will arrive at their home here."

—The many friends of Prof. Olin A. Curtis, D. D., who came to admire and love him because of his ability and character while he filled the chair of Systematic Theology in the School of Theology of Boston University, are greatly gratified to learn of his practically unanimous election to the same chair in Drew Theological Seminary at Madison, N. J. Dr. Curtis is a rare man. There are those who still gratefully remember his father, Rev. R. B. Curtis, while a Methodist itinerant in Maine, because of his eloquent and forceful preaching. Prof. Curtis is, therefore, by inheritance and choice, a Methodist, a man of fine mind, and now thoroughly furnished and equipped as an instructor in his department. While intensely loyal to old and fundamental truths, he has an open eye for the new and the true. He is a great favorite with students, who are drawn to him by his strong and attractive personality, and his influence upon young men is inspiring and exalting. He is a worthy successor to Dr. Miley, and will honor the chair which that remarkable man so long and conspicuously filled. We heartily

congratulate the institution upon the judicious choice which its trustees have made.

—B. O. McIntire, A. M., professor of English Literature in Dickinson College, Carlisle, Pa., formerly a teacher at Kent's Hill, received the degree of Ph. D. from the Western University of Pennsylvania at its Commencement, June 18.

—Rev. Dr. S. L. Baldwin, of the Mission Rooms, New York, telegraphs, as we go to press: "Cablegram announces death of Rev. J. T. McMahon of North India." Mr. McMahon was presiding elder of Kumaon District, North India Conference.

—The wife of Rev. B. M. Mitchell died at the residence of her daughter, Mrs. Osgood, in Calais, Me., on Sunday, June 23, aged 80 years. Her funeral was attended on the following Tuesday by Revs. A. S. Ladd and F. W. Brooks. An obituary will appear later.

—We greatly regret to learn, through a note from Rev. E. W. Virgin, dated July 6, that Rev. L. P. Cushman, D. D., of Dedham, is quite ill from a paralytic stroke received July 8. He can turn in bed, but his right side is affected, and the muscles of his throat. Many will unite in the prayer that this honored and faithful servant of the church may be speedily restored to health.

—Rev. L. O. Sherburne, presiding elder of St. Albans District, Vermont Conference, writes under date of July 4:—

"Rev. R. L. Nanton, of Richford, is very poorly. He has been ill since Conference. Within ten days he has had two attacks of hemorrhage from the lungs. He can do no more work this year."

—Elizabeth Stuart Phelps is unusually interesting in her autobiographical chapter in the July *McClure*, in which she writes of "Visits with Longfellow, Whittier and Holmes." There is a pathetic tenderness in the following reference: "I remember one dull, cold day—it was a Sunday—being entertained at the charming home of Governor and Mrs. Claflin, where Mr. Whittier was also a guest."

—The Boston Journal of July 1 observes:—

"A meeting of the Park St. Church Corporation was held last night, and those favorable to the retention of the pastor, Rev. I. J. Lansing, were defeated. It was decided by a vote of 13 to 2 to appoint a committee of three to act as part of a joint committee which will request Rev. Mr. Lansing to appear before a council to show cause why he should not give way to a successor. The meeting was very spirited at times, but his friends were unable to do much to aid his cause."

—Rev. Dr. L. T. Townsend's volume, entitled "Evolution or Creation? From the Orthodox Point of View," will be brought out by F. H. Revell & Co., of Chicago, in about two weeks. After Dr. Townsend had delivered a chapter of this forthcoming book at the Students' Convention in Northfield last week, Mr. Moody publicly declared that he should put a copy of the volume in every college in the country.

—At an adjourned session of the first quarterly conference of the Hanson Place Church, Brooklyn, held Tuesday evening, June 30, the presiding elder, Dr. Charles S. Wing, in the chair, a unanimous invitation was extended to Dr. Louis Albert Banks to continue his pastorate through the fourth year, beginning April 1, 1897. Dr. Banks was absent from the city at the time of the meeting, being with his family at their summer home on Staten Island.

—Rev. Joseph Hamilton, presiding elder of St. Johnsbury District, Vermont Conference, writes under date of July 3: "Rev. Church Tabor died last Tuesday morning. He preached twice Sunday, and led a prayer-meeting in the evening, and worked some in his garden on Monday." We are without further particulars concerning Mr. Tabor's illness and death. He joined the Vermont Conference in 1866, but on account of ill health had not taken regular appointments for some years. Last spring he was appointed to Wait's River.

—The body of William A. Allen, chief engineer of the Maine Central Railroad, son of Rev. Dr. and Mrs. C. F. Allen, has been recovered from the Androscoggin River. The funeral services were conducted last Thursday at the First Parish Church, Portland. A large concourse of friends, railroad men and citizens were in attendance. The services were conducted by Revs. J. C. Perkins and C. W. Parsons. The Portland Daily Press of July 3 devotes two columns to a report of the obsequies and the appreciative tribute delivered by Mr. Perkins.

—Many friends in various churches of the New England and New England Southern Conferences will learn with sincere regret of the death, last week, of the wife of Rev. A. W. Mills. She passed away at Rye Beach, N. H., where her husband had recently assumed the pastorate of a Congregational church. During Mr. Mills' long career as a Methodist preacher his beloved wife endeared herself to very many people, for she was a woman of refined, gentle and eminently Christian character. ZION'S HERALD voices the sympathy of old-time friends to an afflicted brother.

—An interesting social event at Dighton, on Tuesday afternoon, June 30, was the marriage of Rev. Charles B. Allen, pastor of the Methodist Church at Bar Harbor, Me., and Miss Adelaide Andrews, daughter of E. F. Andrews, of Dighton. The ceremony occurred at the residence of the bride's parents in the presence of a large company, Rev. S. O. Benton, D. D., officiating. Mr. Andrews has been for many years a prominent official in the Dighton church. Miss Andrews is a cultivated lady, a school teacher, and will doubtless prove to be an ad-

mirable pastor's wife. Mr. Allen has been recently transferred from the New England Southern Conference to the East Maine, and his place at Dighton has been filled by the appointment of a student, Rev. E. S. Collier.

Brieflets.

The excellent electro of Harriet Beecher Stowe, which appears in another column, is kindly loaned to us by Houghton, Mifflin & Co.

The editors of the *Presbyterian Journal* of Philadelphia have organized a Ministerial Bureau for the purpose of bringing into communication unemployed Presbyterian ministers and churches needing pastoral services. Here is another effort to secure what is so easily and naturally accomplished by our itinerant system.

The attention of our readers is earnestly called to the very important contribution on the 4th page from the pen of Rev. Dr. E. W. Parker, of India, entitled, "That Debt-Paying Missionary Day." A great privilege as well as responsibility rests upon the church in the effort which is being made to lift the indebtedness of the Missionary Society. Large as is the amount to be raised, it can be easily achieved if the burden is individually assumed and shared throughout the denomination.

The Methodist minister is wisely enjoined against preaching "too loud." It occurred to us, while worshipping away from home last Sunday, that some of our people needed to be enjoined against singing "too loud;" for in a pew a little in front of us was a woman who sang in such a loud voice that she was heard above all others and quite silenced the excellent choir that we very much desired to hear. Perhaps there is nothing more disturbing in a congregation than to have those persons who cherish the delusion that they are fine singers, seize that occasion to make an exhibition of their vocal powers.

The following letter from Bishop Merrill to Dr. Frank Mitchell will be of special interest to preachers who are pursuing the Conference course:—

"The custom is not to introduce the new Course of Study till the Spring Conference following the General Conference, giving time for the new Discipline to appear. As to the action of the General Conference, proposing to accept the certificate of professors in theological schools that the person has passed acceptably on certain books of the course, I suppose that such certificates will be accepted at the Conference this fall. I shall certainly not object to such certificates if they are presented."

The abstract of the Pope's encyclical which has been published is practically a reply to Mr. Gladstone's communication which was addressed to the Pope, requesting, if the validity of Anglican orders could not be recognized, that the head of the Roman Church in the interest of unity withhold the declaration of his decision. But Leo XIII. has been true to his assumptions, and has done just what was expected. He announces that Mr. Gladstone and all others must submit to the Pope and acknowledge his supremacy before any act of unity can take place. Mr. Gladstone, in his deserved humiliation, will have learned again of the unchangeable arrogance of the Roman hierarchy.

In "The Point of View" in the July *Seribner* upon "The Other End of Our Educational Problem," are some statements relative to the inadequacy of primary education in America that challenge most serious attention. The writer takes for his text the recent declaration of President Eliot of Harvard College to the effect that he finds boys prepared for college here less fitted to enter at eighteen than most boys abroad, similarly prepared, would be at fifteen. It is asserted: "There is among the little people abroad a peculiar sort of application of which among American children you will not find the smallest trace. It is not a question of industry. The juvenile American is as willing to learn and as quick about it as any other. It is a matter of mental attitude." The following declaration are not likely to add to American vanity, of which we have quite enough already: "What young American children acquire always has the air of lying on the surface." "The conscious self of American boys and girls is earlier roused to action."

The writer heard last week a minister of another denomination in a public address make a point and illustrate it in a way that left an abiding impression. He was speaking upon the subject of "prayer for power," and said:—

"I have learned that what I need is to use the power provided, rather than to pray for more, and I have stopped teasing the Lord for power. Suppose that I wanted to go from Old Orchard to Boston. What good would it do me to go down to the station and sit or stand there and plead for power to go to Boston? The Boston & Maine Railroad has provided the power, and all I have to do is to fall in with their provision and use it. If I go into the right train and take my seat and thus fall into the swing of the power provided, I shall have no trouble in getting to Boston."

And then in a close personal address to the congregation he said:—

"What would you do with the power you ask for, if it were granted to you? If it were given in the measure that you desire, you would not be able to use it. You want a locomotive; you want to hear it hiss, to ring the bell and pull the throttle, but what do you know about running a locomotive? It would wreck you and everybody else with you, if put in your possession. Your mission is a humble one. God is the engineer, and He alone can manage wisely this locomotive of power that you talk and pray so much about. This power is everywhere furnished for you. Connect with it, fall into its momentum, and you shall receive strength to do all that God asks of you."

The Sunday School.

THIRD QUARTER. LESSON III.

Sunday, July 19.

2 Sam. 6: 1-12.

(Read 2 Sam. 6: 1 to 23. Compare Psalm 24.)

Rev. W. O. Holway, D. D., U. S. N.

THE ARK BROUGHT TO JERUSALEM.

I. Preliminary.

1. Golden Text: O Lord of hosts, blessed is the man that trusteth in thee. — Ps. 91: 1.

2. Date: B. C. 1042; six or seven years after David became king over all Israel.

3. Places: JERUSALEM and KIRJATH-JEARIM, called here "Baal of Judah" (which was the Canaanitish name), about nine miles west of Jerusalem, on the border between Judah and Benjamin.

4. Parallel Narrative: 1 Chron. 13: 1-14; 15: 1-28; 16: 1-4.

5. Connection: The Philistines twice defeated by David.

6. Home Readings: Monday — 2 Sam. 6: 1-12. Tuesday — Exod. 25: 10-22. Wednesday — 1 Sam. 4: 1-11. Thursday — 1 Chron. 13: 1-14. Friday — 1 Chron. 15: 1-28. Saturday — 1 Chron. 16: 1-4. Sunday — Heb. 12: 18-29.

II. Introductory.

David was not content with making his new stronghold of Zion a merely political capital. It was his cherished purpose to make it the Holy City; and so intense was his zeal that he vowed not to rest or sleep till he had established "a place for Jehovah, an habitation for the mighty God of Jacob." The ark had been brought to Kirjath-jearim by the Philistines, and had remained since its restoration under the care of Abinadab. The tabernacle was at Gibeon, where Zadok, the high priest, ministered at the vacant shrine. There was another high priest — Abiathar — who was officiating at Jerusalem. David did not care to raise the question of precedence in the priesthood at this time, nor to interrupt Zadok in his sacrificial offerings at Gibeon. A new tabernacle was therefore built at Jerusalem for the reception of the ark, and a great assembly was convened for its removal thither. The excitement of the great event was felt all through Israel: "We heard men say at Ephraim [in the south of the land], and we found them repeating it in wooded Lebanon: Let us go into His tabernacle; let us worship at His footstool" (Ewald's rendering of the 132d Psalm).

Following the example of the heathen Philistines instead of the precise directions given in the Law, the ark was put on a new cart drawn by oxen, and Uzzah and Ahio, descendants of Abinadab, undertook the immediate care of its transportation. The procession started with joyful acclamations. The air was resonant with music and singing. Everything seemed propitious until, on reaching the spot known as the threshing-floor of Nachon, the stumbling of the oxen, or some similar mischance, jeopardized the safety of the ark by throwing it forward. Uzzah impulsively put out his hand to save it, and paid the penalty of his sacrilege by instant death. The festivities ceased. The procession halted in awe at this lightning stroke of judgment. David was at first vexed, and then dismayed. He dared not carry the ark farther. It was turned aside, and placed in the house of Obed-edom, one of the family of Levites appointed for its care. The name of the place where Uzzah met his fate was henceforth called by his name.

Three months passed, and the pious Levite did not suffer for his hospitality. To the observing eyes of David and of many others great prosperity rested upon Obed-edom and his family as the result of his reverent care of the sacred symbol. Meantime the king had studied into the matter, and learned how grievously he had erred in departing from the divine order. When, therefore, he again assembled the tribes to bring the ark to its place of rest, the most scrupulous attention was paid to specified directions. The ark was borne upon staves by the Levites appointed for this purpose. Every one who was to come near it was previously "sanctified." The festivities of the former occasion were renewed, and everything possible was done to make the ceremonial one of the highest joy and solemnity. And thus, amid strains of music and psalms of triumph and of praise, the ark was borne through the gates, and Jehovah was installed in Jerusalem as the Lord of Hosts, the King of Glory.

III. Expository.

1. Again. — Previous occasions of summoning Israel were the recently-ended wars against the Philistines, and David's coronation at Hebron. Thirty thousand — less than a tenth of the number that came spontaneously to make

David king. The chief men and delegates from the tribes appear to have been the only ones now invited (see 1 Chron. 13: 1). It was to be a religious, not a martial, pageant.

According to 1 Chron. 13: 1-5, David took counsel in this matter with all the chief men, and then "gathered all Israel together from Shihor of Egypt, even unto the entering of Hemath." The expression "all Israel" often stands for the representatives or chosen men from all the tribes, who in the present instance numbered thirty thousand (Terry).

2. Went from Baale of Judah — called Kirjath-jearim in 1 Chron. 13: 6. For an account of the journey to Baale see the parallel narrative in 1 Chron. 13. To bring up the ark — to remove the sacred chest from the house of Abinadab to the new capital. This had been a fixed purpose with David. He had "sworn to Jehovah and vowed to the mighty God of Jacob: Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, nor slumber to mine eyelids, until I find out a place for Jehovah, an habitation for the mighty God of Jacob" (Psalm 132). Whose name is called by the name — B. V., "which is called by the name, even the name of" etc. Dwelleth between (B. V., "sitteth upon") the cherubim. — "According to the primitive conception, the cherubim were the bearers of God when He appeared in His glory upon the earth (Psa. 18: 10); so, in Ezekiel's vision, they carry the throne of God (Ezek. 11: 22; compare 1: 19; 10: 10). They are 'the wings of the wind' by which God in the thundercloud is borne to the world (Isa. 19: 1; Psa. 104: 3). Hence they are the witnesses of His presence; wherever they are, God is" (Schaff).

3. Set the ark of God upon a new cart — an unhappy mistake, a palpable violation of divine order. David evidently forgot to inquire of the Lord. He was following the example of the Philistines (1 Sam. 6: 7, 8) rather than the precept given through Moses (Num. 4: 15; 7: 9; 10: 21). The ark was to be borne, not carried on a cart, and the Kohathites were especially designated for the service. House of Abinadab — where it had remained since its return by the Philistines. In Gibeon — B. V., "in the hill." The word is not a proper name. Uzzah and Ahio — "Uzzah and his brother," or "brethren," according to the Vulgate and Septuagint. Sons of Abinadab — descendants, probably grandsons. The third son of Abinadab — Eleazar — who had acted as priest in the little sanctuary, is not mentioned here.

4, 5. Ahio went before the ark — to guide the oxen, while Uzzah walked beside the ark. Played — rather, "danced to music." Instruments made of fir wood. — The parallel passage in Chronicles reads: "with all their might, and with songs;" and with this the Septuagint agrees. Harps — wooden instruments, fitted with strings, but probably not of the shape of the harp of the present day. Psalteries — triangular-shaped stringed instruments. Timbrels — tambourines. Cornets — B. V., "castanets." Cymbals — convex, metallic, like those of today.

As the ark moved down the hill the vast multitude joined in the procession with the most excited joy; the bands of singers mingling their voices with the music of larger and smaller harps, tambourines, castanets, clappers and cymbals; no voice or music being louder than those of David himself (Geikie).

6. Nachon's threshing floor. — In 1 Chron. 13: 9 it is called "Chidon's" threshing floor. Wordsworth says: "Neither of these is a proper name. 'Nachon' means 'smiting'; 'Chidon,' the 'dart,' or 'stroke'; and these names were fixed on this place after the event." Took hold of it — a perfectly natural thing for him to do, but one which violated the sanctity with which the ark was invested (Num. 4: 15). The ark had plainly become too familiar an object to Uzzah while it abode in his house. The oxen shook it (B. V., "stumbled"). — Quite likely the oxen stumbled (as in B. V.), or possibly turned aside suddenly to eat the grass on the threshing floor, and thus imperiled the safety of the ark. "So it is that one departure from God's rules will lead to other and worse errors. If the ark had been rightly carried from the first, there would have been no place for this shock by the oxen, which led to Uzzah's rash act and its awful penalty" (Hanna).

7. God smote him . . . for his error — or "rashness." He fell dead instantly, as if smitten by lightning, as did Nadab and Abihu (Lev. 10: 2) when "fire came out from Jehovah and consumed them." The judgment upon Uzzah is readily explained when we remember the original provisions for guarding the ark from profane touch or gaze. The ark was the divine symbol, and one of the most important lessons taught by it to the Jewish people was "the unapproachable majesty of the holy God." It was not to be touched by the Levites even; staves were provided for its transportation, and these only could be handled.

It is probable that Uzzah was a Levite, and, if so, he ought to have known these injunctions; but, in any case, as the ark had been under his charge, he ought to have made himself acquainted with them. Nor was David free from blame in allowing such a neglect of the law. The occasion was an important one. It was the first step in the inauguration of a new era of worship in the newly-established capital of the Kingdom, and if these breaches of the divine ordinances had been left unpunished, the lessons they were intended to teach might have been neglected. Uzzah's death was necessary for a solemn warning to David and his people (Cambridge Bible).

8. David was displeased — grieved, or vexed, or disappointed. Here was a sudden and ominous hindrance to his plans, and a rebuke to himself and the people. In his eagerness to get the ark into Jerusalem, he had not gone to work "after the due order." He had slighted divine

requirements. And Uzzah's lifeless, blasted corpse lay before him — an awful reminder of his own "error." Perez-uzzah — "the breach of Uzzah." The fatal spot long bore the name of this victim of judgment.

9, 10. David was afraid. — He did not dare proceed further with the ark, lest he might again provoke the wrath of Jehovah. Would not remove. — He postponed his plan. The festivities came to an end. Obed-edom — a Levite of the Kohathite family who were especially entrusted with the transportation of the ark. The name of his ancestor was Kohath. Gittite — so called from his birthplace Gathrimmon, in the tribe of Dan.

See here the courage and faith of Obed-edom: He knew that the presence of the ark had been disastrous to Dagon, and had brought plagues on the Philistines, and that the men of Beth-shemesh had been struck dead for looking into it, and that Uzzah had been smitten for touching it; and yet he gladly welcomed it, and harbored it for three months; and God blessed him for his faith. Obed-edom well knew that though "God is a consuming fire" to those who treat Him with irreverence, He is infinite in mercy to those who obey Him (Wordsworth).

11. Three months — long enough to understand the previous mistake, and to correct it; long enough, too, to show that God was still present with His chosen symbol in the favor which He showed to its present guardian. Blessed Obed-edom and all his household — richly and perceptibly. Obed-edom's offspring were numerous and held in good repute. According to Josephus he greatly increased in wealth.

The ark was a figure of Jesus; but there are three respects in which Christ is better than was the ark: 1. The ark was but a sign; and we, instead of the sign, have the Saviour Himself. 2. The ark could only be in one home at a time; Christ can be in the homes of all. 3. The ark was in Obed-edom's house only for three months; Christ, where He is welcomed, never leaves a house (Edmond).

12. David brought up the ark. — The blessings shed upon the pious, hospitable home of the Levite made David all the more eager to bring the ark into the city whence those blessings might radiate over all the land. This time David obeyed the divine order. All the requirements of the Law were carried out. The priests and people "sanctified" themselves; and when the ark resumed its journey, it was borne, not in a new cart, but by the staves in the hands of the Levites. Nearly a thousand priests and Levites took part in the ceremony, including the two high priests — Zadok from Gibeon and Abiathar from David's palace. The princes of the land, with a vast concourse of followers, took part in the procession; and sacrifices, and dances with other rejoicings, attended the ark to the place of its rest.

David intrusted the duty of carrying it to those whom Jehovah had appointed; and so they carried it on their shoulders after the manner prescribed by Moses. They were escorted by David and his chosen warriors, with the elders of Israel, and the procession started with every sign of joy. The first movement was watched with deep anxiety, lest there should still be some fault to provoke God's anger; but when the Levites had taken six steps in safety, it was seen that God helped them; and the procession halted, while David sacrificed seven bullocks and seven rams. He then took his place before the ark, clothed only with the linen ephod of the priestly order, without his royal robe, and danced with all his might, playing upon the harp as he led the way up to the hill of Zion, amid the songs of the Levites, the joyful shouts of all the people, and the noise of cornets and trumpets and cymbals and psalteries and harps. The song sung at this time is given in 1 Chron. 15: 2-34, and Psa. 105 (Smith).

IV. Inferential.

1. A right thing should not be done in a wrong way.
2. A commandment is not to be slighted because it seems small or trifling.
3. With the written Word before us thoughtlessness will not excuse.
4. Plans for honoring God should strictly accord with the precepts which He has laid down.
5. Spiritual enthusiasm may conceal self-will.
6. There is a familiarity towards God which is indelicate, irreverent, offensive, bordering on sacrilege.
7. God's judgments are severe, but salutary.
8. Good men are sometimes vexed at the providential hindering of their plans.
9. The ark in the house — Christ in the family — is the secret of true prosperity.

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V. Illustrative.

1. In human doings and human productions we see everywhere manifestations of order. Well-ordered stones make architecture; well-ordered social regulations make a constitution and a police; well-ordered ideas make good logic; well-ordered words make good writing; well-ordered imaginations and emotions make good poetry; well-ordered facts make science. Disorder, on the other hand, makes nothing at all, but unmakes everything. Stones in disorder produce ruins; an ill-ordered social condition is decline, revolution, or anarchy; ill-ordered ideas are absurdity; ill-ordered words are neither sense nor grammar; ill-ordered imaginations and emotions are madness; ill-ordered facts are chaos (Blackie).

2. The ark advanced like the chariot of a great conqueror. . . . Its entrance into the gates appeared almost that of Jehovah Himself. A formal summons to surrender to Him the city, henceforth His own, lent additional vividness to the scene. The procession had approached the ramparts amidst chants of priests and Levites in alternate choirs, proclaiming the glory of Him who was drawing nigh, and the purity required from all who ascend His holy hill. Then, as if addressing the wardens on the walls, a chorus demanded that the gates be thrown open: —

"Lift up your heads, O ye gates!
Be ye lift up, ye ancient doors!
That the King of Glory may enter in."

But the wardens, hesitating, forthwith answered with responding chant, —

"Who is this King of Glory?"

Then came the reply, in triumphant strains, —

"Jehovah, strong and mighty:
Jehovah, mighty in battle."

Both choirs, on this, united in a grand chorus as the gates were thrown wide open, and the procession swept through, —

"Lift up your heads, O ye gates!
Lift them up, ye ancient doors!
And the King of Glory shall come in.
Who is this King of Glory?
Jehovah of hosts,
He is the King of Glory."

(Geikie).

The Sunday School Times

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THE SUNDAY-SCHOOL CONCERT—IS IT A HELP OR A HINDRANCE?

Rev. W. T. Worth.

IT may be said that this question is unimportant—that gatherings of this character are so infrequent and so brief that they can have only the smallest possible influence. But nothing can be of small importance which in any way aids in molding the mental and spiritual life of millions of impressionable children and youth. On this account it seems very important that the character of these gatherings shall be such as to minister to the best culture in all directions. We are in an age for craze of amusement. The tendency has been to make the church minister to this call. It has even come to pass that a clamor is raised which demands that the pulpit, which is called to be God's voice to men, shall tickle the ear, when it should stir the soul and help in laying the foundations of lofty, incorruptible character.

I take it for granted that while many who are called to the supervision of this class of work among the young are hearing this demand, they really and honestly desire to make it result in the greatest possible good. It certainly does not follow that, because one extreme is to be avoided, the other must be sought, and the service be rendered as lifeless as possible. The mistake of some religious teachers of the past, and of some in the present, has been, and is, to rigidly assume that all religious services shall be conducted in a perfectly uninteresting way, and that the best service is that which is monotonous and dull in the superlative degree. A lady in a certain parish was ill. The doctor said one of her difficulties was insomnia; she said she could not sleep. She sent for her pastor, and told him she had passed a sleepless night, and begged him to kindly bring over one of his sermons and read it to her, for she had noticed that she had not found the least difficulty in sleeping soundly while attempting to listen to his fine discourses! Such concerts ought to be ruled out without ceremony.

Our question is, whether the Sunday-school concert, rightly conducted, is

A Help or a Hindrance.

We all agree that it ought to be a help; if it cannot be this, it ought not to survive. It seems too late to omit it. It has made a place for itself at Easter, at the June Children's Day, at harvest time, and at the Christmastide. Still there are some who think it should be omitted entirely. This opinion springs from the narrowness of the objector (and there are some very good people who are very narrow); or it comes from their unfortunate location in neighborhoods where the concert has been spoiled by slipshod preparation, or secular selections, or over-display, so that they have been unsatisfactory in presentation, or have degenerated into a sort of semi or unsanctified theatricals.

Another class would be pleased if the concerts were held much more frequently. Adults who adopt this view think the children need more diversion. They would be glad of a concert monthly. Well, if a church is so lamentably weak as to be unable to sustain a live prayer-meeting, or so indifferent to the discourses of the minister that they forsake the Sunday evening preaching service, a concert may, as a last resort, be held twelve times a year without seriously damaging the spirituality of that people, principally because they have either already lost it or never had it. I venture the statement that they will not find this the best way to regain it. But for a church that has a consecrated band of workers, whose souls are enkindled with holy fervor, who are ready to work systematically for spiritual results in the salvation and sanctification of souls, to hold a concert every fourth Sabbath evening would be to commit spiritual suicide. Or, if a church has an edifying preacher, talking Sunday evenings to a people anxious to be edified, the frequent interruption will be a damage to the church. The concert may give the people and the preacher a rest; but that is not what they are here to be accommodated with, if their activity will result in good.

There are other societies where only one or two concerts are held in a year. This method is opposed by those last named, who think the routine should be oftener broken in upon. But pupils in the public schools have thirty hours a week for application to study, and sometimes only one or two concerts in the course of a year. And since pupils in Sunday-schools have an average of only thirty minutes a week for Scripture study, and have not generally overtired themselves in preparation for that thirty minutes' recitation; and since the text-book used in this study is the best book in the world, and the only book which throws direct light on spiritual things, the people ought not to feel greatly afflicted if concerts come no oftener than twice a year. Probably this custom comes in some neighborhoods from the poverty of the available talent, though I have known cases where this seemed no bar to its employment. It is vastly better, both for the reputation and usefulness of a church, to have two good, respectable, vigorous, well-sustained concerts, than any number of poor, discouraging, abortive attempts which ought to be called "discords" and not "concerts." Certainly four concerts a year are as many as are needed to de-

liver from routine and to recuperate the wasted energies of the pupils.

A second very important inquiry is: What shall be

Their Character

In order to their highest usefulness? Four or five things must be included in the answer.

We must remember, in the first place, the primary aim of the Sunday-school. It is not so that the rudiments of a secular education may be acquired, as Robert Halkes may have originally intended; nor is the school a lecture-room, where sacred geography, history, and archaeology may be discussed. As secondary studies, calculated to throw side-lights on the main truth, they may be profitably used. Nor is it the arena for theological debate, though right-spirited and legitimate inquiry should be encouraged and plain Scripture doctrines should be taught. It is a school for the study of the Divine oracles, so that the light from the inner shrine may irradiate the mind, and so that the Spirit from the inner shrine may sanctify the yielded heart. Any aim loftier than that is unthinkable, and any aim lower than that is unworthy the student and the hour. A school where this is the prominent thing is in agreement with the command to Israel to teach these great truths to their children. This school study has the disadvantage, in some cases, of being crowded in between two public services, and of being committed to the uncertain leadership of ill-prepared or confessedly unprepared teachers. Such crowding of the great truths must result in a weakening of the influence of the truth on the minds of the people. If we add to this the hindrance arising from a week-day training which is often in opposition to or in carelessness of these holy studies, we have strong reasons for watching the character of anything at all influencing Sunday-school work.

To the great theme studied, we must add the greatness of the student. He may not be great in possessions yet, but he is great in possibilities. If it be true, as is affirmed, that no impression is made upon us which does not cause a molecular change in the brain tissues, and that these changes make up what we call the man, it comes to be a necessity to guard the threshold so that nothing objectionable shall find its way into the child's heart. Whether this theory is true or not, we do know that the man is the trained boy, no matter in which way the training has led him. This student is to last forever. After school sessions are ended and concerts have forever ceased he will be studying still. Great lessons in goodness or badness will occupy his thought, either here or in some other world. Remembering this, the commonest things take on a tremendous meaning. One day at the Halem tunnel the wrong signal was given, and there was a collision. The operator transmitted the right signal, but one limb of a tree rested on the wire in such a way as to destroy the despatch. The engineer of the Providence express, which ran into the local train at Hyde Park recently, said a little fog intercepted his view, so that the red lights on the rear of the local were not seen. Out of this little hindrance came the loss of life to some and lifelong agony to others. This may seem a long prelude to the study of the proper character of the concert, but it will make our definitions shorter and simpler. Perhaps we are ready for them now:—

1. Whatever may, directly or indirectly, work harm, is to be unhesitatingly laid aside. This will reject all mere display. Purposely or unintentionally, these occasions have sometimes ministered more to personal vanity than to the good of the people or the glory of God. This rule will also exclude the very frequent tendencies to the dramatic. Dialogues have bloomed into miniature dramas or tragedies, leading the youth into the first steps toward the more objectionable and decidedly sinful things which are to be met outside the school. And certainly there seems no reason why we should open a direct road from the Sunday-school to the playhouse. Candor compels me to say that some of the scholars find it quite readily without our help.

2. Whatever will, directly or indirectly, aid in legitimate work, ought to be employed. This will include the careful memorizing of the Word of God. Some people persist in classifying this among the lost arts. But no man runs into any danger of being called a "fossil" who says that some old practices are to be preferred to some new ones; and this is one of them. This would be infinitely preferable to the use of some so-called poetical selections which have no merit either in sentiment or versification. In an hour like this, when the truth is ruthlessly assailed, those are the best prepared to defend it whose hearts are filled with its fragrance and whose minds are stored with the exact text. The other day, in a Labor Congress, objection was made to the use of the Bible in the public schools, and it was urged that, in its stead, there should be used extracts from the writings and orations of noted labor reformers. Would we not better re-introduce the strict memorizing of the Holy Scriptures? There is no danger of carrying this memorizing to too great an extent. I once heard Dr. Buckley, editor of the New York Christian Advocate, relate an interview which he enjoyed with a blind lady who was blessed with a prodigious

memory which she had diligently cultivated. She proposed a test of her power, and asked the Doctor if he would like to hear her repeat the first epistle to the Corinthians. He assented, and she began, and continued without any break unto the end of the book, and commenced the second epistle. This mental tournament was also a test of the Doctor's patience. For once there were no parliamentary tactics by which he could obtain the floor. He remembered that he had an engagement, and, somewhat shielded by the poor woman's blindness, he sought the open air. He concluded the story by saying: "As far as I know, the good woman is still repeating Scripture." Could anything be more appropriate than the committal to memory of those sentences which embody the doctrines taught in the quarter or the half year? It is said, in opposition, that there is danger of overcrowding the mind. Have there been any mental collapses reported lately as arising from this cause? Judiciously employed, this may be an exceedingly useful variety of mental athletics, and at the same time the pupil will learn truth which will be sanctifying in its influence.

3. Selections which have real literary merit and spiritual fitness and which throw light, if only a ray, on the lessons which are being studied, are valuable aids. The list from which these gems may be culled is increasingly large. (I may as well say here that much depends on the character of the committee as to the helpfulness of the service. If you put into this place those who have intellectual taste, as well as love for the school, you will have far better results than if this qualification is omitted.) We insist on literary merit in selections, because so many of them are entirely destitute of it. Their rhythm would have done discredit to some of Mother Goose's Melodies, and their sentiment is as wretched as their rhythm.

4. The exercise should have a decided spiritual quality. It would hardly be proper to give, as a dialogue, anything like Longfellow's "Spanish Student," or a recitation like Whittier's "Snow Bound;" but Longfellow's "Hesperization," and Whittier's "Legend of St. Mark," may be very finely placed. What hinders the use of the classic hymns of the Christian Church in the same way—such, for instance, as "Jesus, Lover of my Soul," "Come, O Thou Traveler Unknown," or Bernard's "Jerusalem the Golden," and kindred poems? Why may we not use such selections as Paul's defence before Agrippa, which was once used by a Harvard student in a prize debate so successfully that he carried off the prize amid the loud applause of the audience? That student was afterward Professor Charles K. True. What a world of good it might do if a school had in its number some one who understood and could render the rude Scotch dialect used in Ian MacIaren's "Beside the Bonnie Brier Bush," and would recite the next to the last chapter, entitled, "The Doctor's Last Journey," in which Dr. Weallum McLaren, after a brave, self-sacrificing career in the mountains and glens, finishes his life by saying to his mother (who had been in heaven many a year): "Gie me the kiss, mither; for a've been waitin' for ye, an' a'll sune be asleep."

5. We must look out as to the quality of the music we use. It is as important to teach proper doctrine in our musical selections as anywhere else. I asked a prominent clerk in a book-store if he would tell me the name of the last Sunday-school hymn-book, and he was unable to do so, they succeed each other so swiftly. And the multiplication of these publications, containing as they do so many unmeritorious and demeritorious hymns and tunes, puts us in danger of being suffocated under a cataract of doggerel and jingle. Here is a verse which is a standing illustration of the class to which I refer. It was published in Bradbury's "Golden Censer" some years since. I hope it is not out of print, but that the plate is destroyed. It runs thus, as to the first verse:—

"O golden hereafter, thine every bright rafter
Shall shake with the thunder of sanctified song;
And every swift angel proclaim an evangel
To summon God's saints to the glorified throng."

The "Pennyroyal Hymns" which our grandfathers used were Homerio and Virgilian beside these wretched parodies on "the divine art." There is a fine chance for the use of the standard hymns of the church. They teach more correct theology in five minutes than these others ever can teach. If we are to have a generation worth anything in the struggle for the

mastery over sin, we must look out among other things for the quality of our Sunday-school singing.

Probably there can be introduced no more helpful exercise than a carefully-selected and carefully-studied review of the lessons themselves. It ought not to be a rehearsal of the golden texts. Good as these are, they, with the outlines, are only the framework on which the real study is to be builded. But it is possible to make the review of such a character as to not only more thoroughly fix the truth already understood, but to increase the zest in Scripture study. I believe it will be of advantage to use the prepared concert exercises; though even here it is wise to carefully select. You can readily judge which exercise has been prepared *con amore*, and which "for revenue only."

Not all the youth who are willing should be admitted to the concert platform. Some are so notably deficient in memory and so thoroughly inefficient in properly presenting any selection that their presence will provoke more merriment than profitable meditation. It may be objected that the parents of such scholars will be grieved if their children are not allowed these public honors. That is too bad, to be sure. It is a pity they cannot be gratified. But if they insist, let them take the pains to see that their children are rehearsed under the guidance of some qualified person; and if that person then declares them ready for the declamation, give them a chance, but not otherwise. If we could utilize the talent which sometimes graces the platform of the grammar or high school exhibitions, we could easily elevate the Sunday-school concert. I do not mean to speak slightly of any ungainliness of manner which pupils may disclose; that will frequently disappear under the drill of rehearsal.

Complaint may be made that this paper leaves no margin for fun. In the first place, the Sunday-school was not organized to afford diversion; and, in the second place, if any objector will accept the charge of such a class of enterprising boys as may be found in almost any school, he will be abundantly satisfied, and will withdraw his objection.

Let us

Sum Up the Situation.

We have the concert on our hands, and with it the conviction that it will be useful if properly managed. And now, so as to secure "the survival of the fittest," we ought to do away forever with the distortions and abortions which have created false tastes and have defeated the true aim of the concert. It will also be necessary to breathe into the nostrils of some concerts the breath of life, so that the very good appliances at hand, and the abundant talent within reach, may be employed with the best results. Very many good concerts are being given. They accomplish much good in inspiring the children with real love for the school, and in stimulating attendance on its sessions. Certainly the friends of the children rally to these services very often as they do to no other services in the churches. To some extent they employ the available talent in the church. But it will take tact and perseverance and push to keep them at their present efficiency and to lift them into the much higher grade which they ought to reach. If the ideal could be realized, the institution would be a great blessing.

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*A Sunday-school convention held in Maple St. Church, Lynn, Mass., by vote requested that this essay be offered for publication in ZION'S HERALD.

The Conferences.

N. E. Southern Conference.

New Bedford District.

Cottage City.—The camp-meeting begins Sunday, Aug. 16, and closes Sunday, Aug. 23. Dr. L. B. Bates, of Boston, will be in charge of the camp-meeting services. The preachers for the Sundays preceding the meeting, as announced, are as follows: July 5, Rev. N. C. Alger; July 12, Rev. Charles Davis, of Lynn; July 19, Rev. John Galbraith, of Boston; July 26, W. F. M. S.; Aug. 2, W. H. M. S.; and in the evening Rev. F. P. Parkin, of Germantown, Pa.; Aug. 9, Rev. W. T. Perrin, of Boston. Bishop Foster preaches the first Sunday of the camp-meeting.

New Bedford, Pleasant St.—The Sunday-school connected with this church enjoyed their annual picnic at Myricks, where the Myricks church has a beautiful grove well supplied with games, swings, etc.

New Bedford, Allen St.—Five adults joined this church from probation, June 7. The pastor, Rev. C. S. Davis, and family are at Jolly Island, Lake Winnepesaukee, New Hampshire. Mr. Davis has been granted a brief vacation in order that his throat may recover more rapidly from the effects of the new "grippe" with which he has had an experience.

Bourne.—Rev. B. E. Schuh delivered a fine sermon before the graduating class of the High School. He recently gave a lecture on ferns that was much appreciated. Mr. Schuh has announced his approaching marriage to a lady of Cottage City. The event is to take place in August. Mr. Schuh has bought the W. F. Davis cottage on Jolly Island.

Taunton, Central Church.—The Children's Day program and decorations were uncommonly good, and in spite of the heavy storm the day was a success. Miss Bertha Southwick, one of the estimable young Christians of this church, goes to Wellesley this fall.

Taunton, Grace Church.—Rev. E. F. Clark preached, June 14, in the Union Congregational Church to the young people. The Sunday-school went on their annual picnic, July 1, to Nippinick Lake.

Full River, St. Paul's.—Mayor Green was one of the speakers at Phillips Exeter Academy Commencement. His son, Foster Greene, was graduated. Mayor Greene is a very popular Republican. This church has taken strong ground on the Sunday question. The pastor, Rev. A. J. Coultas, was in Boston at the hearing as one of the leading representatives of the City Ministerial Association.

New Bedford, County St.—The annual Sunday-school picnic was held at Sisson's grove.

Middleboro.—The "Young Crusaders," the most popular of Dr. Payne's Children's Day concerts, was given here, June 21.

Personal.—Rev. W. V. Morrison, D. D., of Bourne, was the recipient, the other day, of a request for facts in the early life of Governor McKinley. Dr. Morrison enjoys the distinction of having taught school in Niles, Ohio, where Mr. McKinley, as a boy, attended school.

Plymouth.—The Mercy and Help department of the Epworth League have received two barrels of empty glass jars which they propose to distribute among their friends to be filled with fruits. They will be sent to Boston at Thanksgiving time to be given to the needy and sick during the winter. The free kindergarten was opened in Wesleyan Hall connected with this church, July 6. The pupils will be limited to twenty from three to five years of age.

Vineyard Haven.—The Children's Day program was very interesting. The service was materially aided by Misses Fraser and Gouyon and Mr. Cleveland, soloists.

South Yarmouth.—The Sunday-school convention held here, June 19, was well attended by Methodists. Rev. J. G. Gammons and Rev. J. E. Blake were on the program. H. L. Chipman, of Sandwich, served as secretary. The session was interesting and profitable and much enjoyed.

Provincetown, Centre Church.—Mr. Louis J. Went, who was graduated from Harvard this year and from Phillips Exeter Academy in 1892, has accepted the position of instructor in Greek and Latin at the "Waban" school in Newton—a preparatory to Harvard.

Edgartown.—At the last session of our Conference I was appointed to Edgartown charge, on Martha's Vineyard Island. Here I found a very genial, kind, and warm-hearted people. Here, also, I found a people of culture and intelligence, capable (as Bro. Hatch, my predecessor, said) of appreciating the best pulpit efforts. They have decided to increase the salary \$500. The church never owned a parsonage. Since Conference a committee, appointed by the trustees, consisting of Dr. Walker, Capt. Gabrielson and Bro. H. Ripley, have purchased a house for that purpose. It is in a good location, and is commodious, convenient, and comfortable. All but \$400 of the purchase money has been raised and paid. The parsonage committee have been thoughtful and generous, and have not spared labor to get the pastor's family comfortably settled. Three new carpets have been put down, the parlor furniture has been newly upholstered, and various things have been added to the furnishings. A book-case with glass windows has been put in the study by the trustees, formerly the property of Rev. Hebron Vincent. This charge gives promise of being a very pleasant one to serve.

Vermont Conference.

St. Albans District.

Rossum.—Rev. C. P. Taplin delivered one of the addresses at the Woman Suffragists' convention, held at Montpelier.

Richford.—Rev. W. P. Stanley preached morning and evening, June 7. Rev. Dr. Worthen, a former pastor, occupied the pulpit the following Sabbath.

Jeffersonville.—Rev. H. A. Bushnell is visiting his son, Dr. E. H. Bushnell. He preached a very interesting sermon a fortnight ago, in the absence of the pastor.

Wolcott.—A holiness camp-meeting will be held in the grove near the station, June 26-July 5. A good number of workers from abroad have promised to be present, and it is hoped that all the neighboring pastors will be able to assist. June 21, several people were baptized by Pastor Stebbins.

Alburgh.—Rev. J. A. Sherburne, who is visiting his son, Rev. L. O. Sherburne, preached Sabbath morning, June 23, at the quarterly meeting services. Rev. J. B. Allen received 3 members into the church by letter and 3 from probation.

St. Albans.—Nine children were baptized on Children's Day. The Holy Spirit was evidently present in this offering of children to Christ, and in the pledging of parents to give them a Christian education.

Children's Day was observed in most of the churches on the district. Full houses greeted the children. The divine beauty in creation displayed itself in wild and cultivated flowers and ferns.

Waterbury.—Middletown, Conn., furnishes another wife for a minister. Rev. W. M. Newton, of Waterbury, and Miss Marion Wilcox were united in marriage, June 26.

Swanton.—Rev. Sylvester Donaldson, of Albany, a native of Swanton, occupied the pulpit in the evening of Children's Day.

St. Albans Bay.—Rev. G. W. H. Clark preached here, June 21.

Montpelier District.

West Berlin.—At the last quarterly meeting 6 were baptized. A good interest prevails. Rev. S. L. Putnam, who has been pastor for the past two years, expects to enter Wesleyan University next fall. Rev. Fred Daniels, a student at Montpelier Seminary, will supply the church at present.

Montpelier Seminary.—Commencement week passed off pleasantly from first to last. The weather was perfect, the scenery as beautiful as June could make it, and the exercises of the week were of a high order. Rev. T. P. Frost's lecture on "Wordsworth" was greatly enjoyed by an appreciative audience. There were 35 who took diplomas, as follows: 6 in the modern course, 7 in the college preparatory course, 1 in vocal music, 8 in the shorthand course, and 13 in the business course.

Bondville.—Rev. H. E. Harned, of White River Junction, has been appointed the supply at Bondville for the balance of the year.

Windsor.—Rev. G. J. Jenkins, a member of the New Hampshire Conference and the father of Rev. C. O. Jenkins, the pastor at Windsor, preached and administered the sacrament of the Lord's Supper at Windsor, June 21. The church at Windsor is prospering under the leadership of its energetic pastor.

Montpelier.—During the quarter 3 have been received on probation, 5 have been baptized, 5 received in full from probation, and 5 by letter.

Northfield.—Five have been received into the church recently—3 from probation and 2 by letter. The parsonage has been very thoroughly repaired since Conference. A very pleasant event occurred at Gouldsville in the marriage, on June 14, of Mrs. C. W. Gale, daughter of Hon. J. W. Gould, to Mr. George L. Andrews, of Newbury. Mrs. Andrews was one of the stewards, and will be greatly missed from Gouldsville.

White River Junction.—A new roof is being put on the church, and new carpets have been ordered, which will soon be in place. Five were received into church membership, June 21,—3 by letter and 2 from probation.

Ludlow.—The Epworth League of this church has had a very prosperous year. All the departments have been doing good work. The devotional meetings under the direction of the Spiritual department are held Sunday evening with good attendance. The Mercy and Help department has distributed flowers and delicacies to the sick; watchers and food have also been provided in several cases. A course of study under the direction of the Literary department was pursued during the winter months. The chapter has raised \$186 during the past year, with which they have purchased a carpet and also aided on the freezing and other repairs of the church. The Junior League, which has a membership of 40, has an average of 35 at its devotional meetings. The chapter has raised \$64 during the past year. Rev. G. H. Sisson has made a very favorable impression on the people, and the church is looking forward to a prosperous year.

New Hampshire Conference.

Concord District.

Littleton charge is prospering under the leadership of Rev. C. M. Howard. Nine persons were recently received into the church—3 from probation and 6 by letter. A new piano has been placed in the vestry by the Epworth League and the Ladies' Circle at a cost of \$175. Some sanitary improvements have been made in the parsonage, costing over \$100 and paid for by the Ladies' Aid Society. The Epworth League have raised the money to pay for the painting of the exterior of the Epworth Chapel. A movement is on foot for a new society house at the Weirs. Mr. Howard is very popular and is doing most excellent work here.

Bethlehem gave the new pastor, Rev. S. C. Keeler, a cordial reception and has done a good work in improvements at the parsonage in the way of paint, new window shades, electric lights, and new papering in every room in the house save one. Arrangements have been made for Evangelist Gilliam to visit this place in the early autumn, and we hope for great things from these meetings. May showers of blessings come to this church and pastor!

Londonderry, one of the old historic charges of the Conference, is moving on under the guidance of Rev. J. B. Aldrich. In connection with the first visit of the new presiding elder pastor and people planned a very unique reception for him which was a perfect surprise. After the quarterly conference adjourned, the pastor invited the presiding elder to see the other parts of the church edifice, and took him to the vestry, where a large company of people had gathered and a table reaching the full length of the room was heavily laden with good things. A pleasant hour was spent. After the feast Miss Young gave some excellent music, and after a few brief remarks by the presiding elder we left feeling it was good to be there.

Maine Conference.

Portland District.

Saco.—The Biddeford Daily Journal of June 25 says: "A very pleasant circle was held at the Methodist vestry last evening in honor of the pastor, Rev. A. A. Lewis. Some of the ladies of the W. H. M. S., in which Mr. and Mrs. Lewis have been active workers, had conceived the idea of presenting him with an album quilt containing names of the church and society. Each person had paid ten cents with the name, and a handsome quilt containing between two and three hundred names was the result. The quilt was presented in a neat speech by Mrs. P. O. Allen. About \$25 was realized from the affair, to be used in home mission work. This is the fourth year of Mr. Lewis' pastorate. At no time during his pastorate has his preaching been more highly appreciated than at the present time."

East Maine Conference.

Bangor District.

The quarterly convention of the Aroostook County Epworth League Union was held at Green Ridge, Caribou, June 25. The following officers were elected for the coming year: President, Rev. D. H. Piper, of Caribou; vice-president, Rev. Dr. Barker, of Fort Fairfield; secretary and treasurer, L. Estrella Rogers, of Caribou; executive committee, Rev. J. M. Howe, of Bangor; Stanchfield, Ira G. Harney. The reports from different chapters showed good earnest work for Christ. Many entertaining and instructive ideas were received from the papers and addresses given. The next quarterly convention will be held at Mapleton.

L. ESTRELLA ROGERS.

New England Conference.

South District.

Worcester.—Sunday-school picnics are now ripe. All denominations are doing their best to interest and amuse the youths who need encouragement of this character. Daily the cars to the north and south are crowded with noisy, yet happy, youths who, for one day at least, are promised their fill of food, fun and frolic. In this scheme of diversion I am glad to state that the Methodists are not a whit behind. On a recent Monday the young people of Trinity went to Gardner, and what a merry time they had! Their military company turned out; and it might be said, in passing, that just now these same boys are wondering whether they have not broken a law of the commonwealth in parading with the semblance of guns in their hands. It is true that said weapons are of wood, veritable Quaker guns, yet to the eyes of the public they are just as deadly as the latest product of the Springfield Arsenal. These lads are not desirous of being law-breakers, so they are having the matter looked up by some of the legal lights of the church. But let us return to the picnic. Nowadays the chief fun is to see the elders do things that are generally supposed to be the special province of the boys. There were games for young and old, the chief interest, however, centering in a fat man's race. It would have been strange indeed if Legg had not won. Thursday, Grace had her day at the same lake in Gardner, and with a large attendance. The program was much the same. All went for fun, and all got just the object of their quest.

Grace.—June 25 witnessed the marriage of Miss Alice G. Arnold, a member of church and Sunday-school and for several years a teacher in our High School, to Mr. Charles E. Burbank, now of Fort Plain, N. Y., but himself a Worcester boy. Both were pupils in the local Classical High School, and both graduates of college, the lady from Wellesley and the gentleman from Amherst. Mr. Burbank is the principal of the Military School in Fort Plain, a successor to the grand old Methodist institution founded so long ago by the pioneer in our educational work, Rev. B. I. Diefendorf, a member of the very first class at Wesleyan. Miss Arnold, that was, will be sadly missed in all lines of church work in Grace, for there was seemingly nothing that she could not do well and willingly. Sunday-school Superintendent Charles W. Delano went to Middletown for Commencement. He is a graduate of 1894. Pastor Thompson has recently returned from a visit to his late associate, Rev. C. W. Skinner, among the Catskills in New York.

Trinity.—The ladies have held their final supper for the season and have adjourned till autumn. They have assumed an obligation of \$1,000 towards repairs on the church edifice. Thus do the good women prove their paramount importance in our denomination!

Camp-meeting.—Already we hear the sound of preparations for this annual affair, and all having houses on the grounds at Sterling are getting them in readiness for the meeting itself. Very many of our people are domiciled at the grove for the season, and are consequently missed in their accustomed places at home.

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North District.

Worthington St., Lowell.—This old and still vigorous society has recently taken a new and important departure in religious work. Upon the request of the pastor, Rev. E. T. Curnick, the official board has commenced vigorously to take hold of city missionary labor. For some time a "People's Rescue Mission," Mr. S. Kimball superintendent, has been holding meetings on Bridge St. Worthington St. has decided to support this mission with its money, sympathy and help in carrying on the meetings. Five of its members have united with the church on probation. An efficient committee, with Mr. F. S. Coolidge as chairman, has been appointed to raise funds to carry forward this needed work. At the last quarterly conference Mr. Samuel Worth, a consecrated and efficient young man, was elected a local preacher. June 7, 10 probationers

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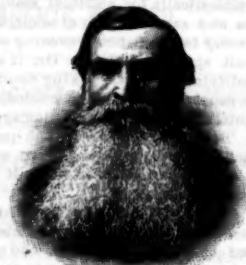
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were received into full membership. Rev. Thos. Haworth, a venerable local preacher, and agent for Zion's Herald, has been seriously sick for weeks, but is now recovering. While St. Paul's Church is being repaired, its members worship here. It is beautiful to see how these brethren and sisters dwell together in unity.

Newton Highlands.—The anniversary sermon preached in this church, June 29, in the evening, by Rev. Geo. S. Butters, of Somerville, was greatly enjoyed by a large audience. Many of Mr. Butters' friends of former years were present. The annual "Afternoon Tea" given by the Ladies' Epworth Reading Circle, Monday, June 29, anniversary day, was also a pleasant occasion. Rev. W. I. Hayes, of Brookline, who was the lecturer of the afternoon, was at his best, and delighted his hearers with his portrayal of the life of Dorothy Dix. Great praise is due Mrs. E. J. Hyde, president of the literary department of the Epworth League, for the success of the Reading Circle. Rev. Arthur Bonner, pastor.

East District.

Swedish Mission, East Boston.—Our Swedish Mission in East Boston connected with the Immigrant Home at 72 Marginal Street, is prospering. Sorlin Chapel, which holds more than one hundred people, is sometimes filled. Thursday evening, June 25, a midsummer festival was held. Children's Day was observed. A few Sundays ago three members were received into the church. This mission is of great importance, not only to the immigrants who arrive here every week, but also for other people. Mrs. A. C. Clark, the matron of the Home, and Rev. Charles Paulson, the newly-appointed pastor, work in harmony for the welfare of the people. Mr. Paulson has charge of the Swedish work in East Cambridge also, where he preaches every Sunday afternoon at 4 o'clock. U.

The Suffolk Circuit Epworth League held its annual meeting in the church at **Orient Heights**, Thursday evening, June 18. The following officers were elected for the ensuing year: President, Miss Reta L. Winslow, Chelsea; vice-president, Mr. Omar Johnson, East Boston; secretary, Harry B. Emery, Everett; treasurer, Charles Lord, Chelsea. Dr. G. S. Chadbourne, of Salem, delivered the address of the evening. His subject was "Character." It was well presented and made a lasting impression on those present. The music for the occasion was furnished by the quartet of the Winthrop Church. A social time and light refreshments closed the meeting. The next meeting, in September, will be held in Winthrop. NELLIE L. BACON.

West District.

Laurel Park, Northampton.—The District Preachers' Meeting was held in this delightful grove on Monday, June 22. The day was fine, the scenery grand, the attendance of preachers and their wives large, and the program good. An able paper by Rev. W. C. Townsend, of Chicago Falls, upon "The Scope of the Gospel," was presented and discussed in the morning, and in the afternoon the vacation question was very vigorously treated. At the noon hour a base-ball game between teams captained respectively by Rev. Messrs. Squier and Stewart awakened considerable interest, the former winning 18 to 15. The great feature of the game was the slide to second base by our athletic presiding elder. Accidents—one ankle sprained, one man hit on the head with a ball, and when the Elder left the grounds it was noticed that he went with a very perceptible limp. The officers elected for the coming year are: President, N. B. Pike; vice-president, A. L. Squier; secretary and treasurer, W. H. Dockham; executive committee, E. H. Ellis, R. E. Blaisdell, and L. B. Yerkes. By invitation, the next meeting will be held at State St., Springfield, in October.

Easthampton.—Mrs. F. H. Ellis, wife of the efficient pastor, is again at home after quite a time spent in Springfield for medical treatment. Her many friends are glad to know that she is in improved health.

Ludlow.—This is one of our finest country churches, composed of an intelligent, thoughtful people. On Memorial Sunday the church was filled to overflowing to listen to the sermon of the pastor. It is a fine sight to see carriage after carriage, filled with whole families of eager worshippers, drive up to the church on a Sunday morning, and enough to cheer and inspire a pastor's heart. Rev. G. W. Clarke is appreciated, and is doing good work.

Middlesex.—The first quarterly conference was held last week, in charge of Presiding Elder Thorndike. The pastor's report showed a good average attendance and a steady growth; four were received on probation during the quarter. The treasurer stated that the estimated expenses of the year amounted to \$1,464, and that \$1,461 had been raised by subscription, this being \$300 more than was ever raised before. The Sunday-school superintendent reported an average attendance of 74 and a present membership of 115. Five new members have been received into the Epworth League, and the average attendance during the last three months has been 22. Rev. H. B. King is pastor.

Orange.—Children's Day was observed, June 14. In the morning the pastor, Rev. H. G. Buckingham, preached to the children, and a solo appropriate to the occasion was sung by Miss Helen Montgomery. The concert in the evening was of very great excellence—in fact, one of the best ever given by the school. There were singing and speaking by the children, and also fine music by a double quartet. The superintendents of the Senior and Junior departments, Mr. and Mrs. Curtis, deserve great credit for the success of the concert.

Springfield, Asbury.—The auxiliary of the W. F. M. B. gave a very delightful birthday musicale in the church parlors on June 17, the net proceeds of which were \$30. The affair was planned and carried out by Mrs. Tilton. Children's Day was observed, June 21, in a beautifully decorated church, and the "Young Crusaders" exercise was successfully given, to the satisfaction of a large audience. Rev. Charles Tilton is pastor.

State St.—A very noteworthy gathering has just been held in the vestry of this church—noteworthy, not because of its size, but because of its possibilities for good in the months to come. This was a meeting of the cabinets of

the Epworth Leagues of all the five city churches and also those of the immediate vicinity, called by the cabinet of the Epworth Union of the city. Papers were read upon all the departments of work, each League being represented by a speaker; but the most helpful feature, perhaps, of all was the meeting of all the presidents about one table the secretaries about another, and so on; and the interchange of ideas and helps in these round-table talks was very helpful. Ice-cream and cake were served. It was an evening unique and delightful. Dr. F. N. Seerley, the new president of the Epworth Union, is full of energy and of fresh ideas, and is determined to push the work of the League. The advisability of establishing a "School of Methods" was considered, and the committee will report at the next meeting, which will be held in the early fall at St. Luke's.

Dr. T. C. Watkins held a special service Sunday morning, June 23, in celebration of John the Baptist's day, and, by invitation, about two hundred of the Knights of the Essene Order attended in a body.

East Longmeadow.—A large and enthusiastic gathering of young people from Hampden, Sixteen Acres, and from the Baptist and Congregational churches of the town met on a recent Tuesday evening to celebrate the sixth anniversary of Wolcott Chapter of the Epworth League. The vestries of the church were transformed into a large reception-room by the use of tables, chairs, rugs, lamps, etc., and here the visiting societies were received from 7 to 8 o'clock. The more formal exercises of the evening were held in the auditorium, and consisted of a praise service, devotional exercises, words of welcome, responses from the visiting societies, a solo by the pastor's wife, and an address by Rev. E. P. Herriek, of Springfield, on the "Social Work of the League." The many helpful suggestions given, if put into practical use, would greatly advance the work of our Leagues among the young people. At the close of the exercises all were invited to the vestries, where ice-cream and cake were served and a social hour enjoyed. Rev. E. C. Bridgman is pastor.

Wilbraham.—Rev. and Mrs. Fayette Nichols have returned from their wedding trip, and Mr. Nichols occupied his pulpit on Sunday, June 21.

Wilkesbarre.—The pastor, Rev. J. A. Betcher, was married on Wednesday, June 17, at Dorchester, to Miss Olive K. Karcher, Rev. Dr. Watkins, of Springfield, performing the ceremony. The friends of Mr. Betcher, of which he has many, are pleased that his efficiency is to be so greatly increased. R.

There are eleven Methodist churches in Toronto, each of whose Sunday congregations exceeds 1,000.

Many of our readers will be pleased to know that the price of the "Electropoise" (advertised in our columns for several years past) has been reduced from \$25 to \$10 (25 cents extra for registered mail) for three months only, beginning July 1. After October 1 former price will be resumed.

Church Register.

HERALD CALENDAR.

Old Orchard Union Pastoral Convention	July 11-20
Dr. L. R. Bates, Leader.	
Connecticut Valley Tenth Annual Chautauque and S. S. Assembly at Laurel Park	July 14-24
New England Chautauque S. S. Assembly at Lakeview, So. Framingham	July 20-Aug. 1
Northern New England Chautauque Assembly at Fryburg	July 20-Aug. 15
Maine State Ep. League Convention, at Rockland	July 22-25
Holiness Camp-meeting at West Dudley	July 22-25
Leader, Rev. L. R. Greenwood	July 22-Aug. 9
Asbury Grove Camp-meeting	July 21-Aug. 11
Yarmouth Camp-meeting	July 21-Aug. 11
Grand Army Day, Tuesday	July 22
Temperance Day, Wednesday	July 23
Sunday-school Day, Thursday	July 24
Missionary Day, Sunday	Aug. 1
Yarmouth Camp-meeting	Aug. 9-10
Hedding, N. H.	
Chautauque Summer School	July 27-Aug. 15
Theological Institute	Aug. 3-7
Chautauque Assembly	Aug. 9-15
Holiness Association	Aug. 17-22
Camp-meeting Association	Aug. 24-29
Ministerial Institute at East Epping	Aug. 3-7
Ocean Grove Summer School	Aug. 6-14
Richmond Camp-meeting, Rev. I. T. Johnson in charge	Aug. 7-17
Strong Camp-meeting	Aug. 10-15
Morrisville Camp-meeting	Aug. 10-17
Camp-meeting at Martha's Vineyard (Cottage City), Dr. L. R. Bates, Leader	Aug. 10-24
Weirs Temperance Camp-meeting	Aug. 14-18
Weirs Camp-meeting	Aug. 17-23
Aroostook Camp-meeting at Littleton	Aug. 17-23
Springfield District Camp-meeting	Aug. 17-24
Claremont Camp-meeting	Aug. 18-24
Sheldon Camp-meeting	Aug. 19-26
Wilmot Camp-meeting	Aug. 24-29
Sterling Camp-meeting	Aug. 24-29
East Livermore Camp-meeting	Aug. 24-31
Willimantic Camp-meeting	Aug. 24-31
Piscataquis Valley Camp-meeting at Foxcroft, Me.	Aug. 24-31
Bucksport Dis. (Eastern Div.) Ep. League Convention at E. Machias Camp-ground	Aug. 25, 26
East Machias Camp-meeting	Aug. 31-Sept. 4
Groveton Camp-meeting	Aug. 31-Sept. 4
First Gen. Dis. Ep. League Convention at Providence, R. I.	Sept. 22-Oct. 1

POST-OFFICE ADDRESS.

Dr. A. J. Diaz, late of Cuba, care of J. S. Paine, 48 Canal St., Boston, Mass.

NOTICE.—Brethren who desire help in the taking of the Freedmen's Aid and Southern Education Society collection, and prefer this season of the year because the vacation period is upon them, are hereby notified that we hold ourselves in readiness to assist and supply for them as far as we may be able. If we have (as sometimes happens) two appointments for the same day, Mrs. Hamlen is fully competent to take one of the appointments. Our part is to raise the collection, which the preacher in charge holds until all is paid in, when he writes Dr. J. W. Hamilton, informing him of our visit and stating the amount raised last year, the amount we raise, and whether an apportionment was made to the church or not. Brethren will please write me at Cottage City, Mass.

GEORGE M. HANLEN.

Marriages.

JACOBS—DURAND.—In Newbury, Vt., June 21, by Rev. A. W. Ford, Henry B. Jacobs and Mary Durand, both of Bradford, Vt.

WOODBURY—HINMAN.—In Newbury, June 21, by the same, Joseph W. Woodbury, of Plymouth, N. H., and Julia Isabel Hinman, of Newbury.

TARBOX—ELLINGWOOD.—In Essex, June 25, by Rev. Joseph Simpson, Fred Tarbox and Elizabeth Elingwood, both of Gloucester.

PHILLIPS—ROBINSON.—In Malden, June 25, by Rev. John B. Cushing, Walter H. Phillips, of Malden, and Clara A. Robinson, of Everett.

HUTCHINGS—HARTSHORN.—In Ashland, June 18, by Rev. J. A. Day, Eugene M. Hutchings and Mahal A. Hartshorn, both of Ashland.

SMITH—PIKE.—In same place and by the same, July 3, Edwin Henry Smith, of Westboro, and Adeline M. Pike, of Ashland.

LINCOLN—FISKE.—In same place, by the same, July 3, Daniel G. Lincoln, of Hopkinton, and Bertha I. Fiske, of Acton.

Deaths.

GILMORE.—In Woolwich, Me., June 23, Edward Gilmore, aged 42 years and 1 month.

Business Notices.

READ the last column on the 15th page for announcement of the latest publications of the Methodist Book Concern.

For Over Fifty Years
Mrs. Winslow's **SOUTHERN SYRUP** has been used for children teaching. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

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For health or pleasure. The appointments of a first-class Hotel. Elevator, electric bells, sun-parlor, and promenade on the roof. Suites of rooms with baths, Massage, electricity, all baths and health appliances. New Turkish, Russian, and Natural Sulphur Water Baths. Dry Ice Air, SALT WATER, croquet, lawn tennis, splendid wheeling. Open all the year. Send for illustrated circular.

IMPORTANT NOTICE.—Many church members will be absent from home on Debt-Paying Day, July 24. If pastors will apply to the Missionary Secretaries, they can obtain free of cost a brief pastoral letter, to be addressed to absentees reminding them of the day and soliciting their offerings.

QUARTERLY MEETINGS.

DOVER DISTRICT—SECOND QUARTER.

JULY.
R. Wolfboro, 4, 5 a m; Centralville, 12;
N. Wakefield, 4, 5 p m; Haverhill, First Ch., 13 eve;
Randolph, 5 eve; Newfield, 13 eve, 19 eve;
Dis. Min. Assn., 6, 7, 7; Lawrence, Garden St., 24 eve;
Newmarket, 7 eve, 13 m; 24 m;
St. Mark's, 26 eve, 27 eve.

AUGUST.
Haverhill, Grace Ch., 2 a m, Kingston, 13 eve, 19 p m;
3 eve; North Danville, 18 a m;
Haverhill, Third Ch., 1 eve, East Kingston, 18 eve;
2 eve; Hedding Holiness Camp-meeting, 17-22;
Milton Mills, 5 eve, 9 a m, Smithtown, 23 p m & eve;
Ramadan; Salisbury, 25 eve, 23 a m;
Rochester, 9 a m, 19 eve; Hedding O'p'm'ting, 24-29;
East Rochester, 5 eve; Portsmouth, 19 eve, 26;
Moultonboro, 11 eve; Hampton, 21 eve.

SEPTEMBER.
Greenland, 4 eve; W. Hampstead, 13, 15, pas.;
Amesbury, 5 eve, 6 a m; Andover, 13, pastor;
Merrimack, 6 p m & eve; Auburn & Chester, 19 eve;
Raymond, 5, 6, pastor; 26, I. Taggart;
Rand Candia, 5, 6, pastor; Methuen, 19 eve, 26 a m;
Lawrence, First Ch., 7 eve; Lawrence, St. Paul's, 26 eve;
Roxeter, 13 eve, 19 a m; 21 eve;
Ripping, 13 eve, 14 eve; Somersworth, 25 eve;
Dover, 27, 28 eve.

REMEMBER.—District Stewards' meeting at Dover Society House at Hedding, Wednesday, Aug. 28, at 1 o'clock sharp.
Dr. Leonard, of Melrose, Dr. Cushman, of Walnut Hill, and Bishop Mallison have all been invited to help in our camp-meeting. Come ya. G. W. NORRIS, P. E.

CONCORD DISTRICT—SECOND QUARTER.

JULY.
Colebrook Camp-meeting, 6-10; Swiftwater, 21 eve;
Concord, B. M. Ch., 12; Woodsville, 22 eve;
Bow, 12 a m; North Haverhill, 23 eve;
Bow Mills, 13 p m; Weirs, 25 eve, 26;
Suncook, 15 eve; North Monroe, 27 p m;
Piscataquis, 15 eve; Monroe, 27 eve;
Franklin Fie, 13 eve, 19 a m; Jefferson, 24 eve;
Bristol, 19 p m; Milan, 26 eve;
Benton, 21 p m; Stark, 26 eve.

AUGUST.
H. Haverhill, 1 eve, 2 a m; East Tilton, 23 p m;
Warren, 3 p m; Lyman, 23 p m;
Plymouth, 5 eve, 6 a m; Suncook, 26;
Hamsey, 9 p m; Lisbon, 29 eve, 30;
Laconia, Trinity, 15 eve, Landaff, 30 p m;
15 a m; Lancaster, 29 eve, 30;
Gilford, 15 p m; Groveton, 29 eve, 30 a m;
Laconia, First Ch., 15 eve; Stratford, 29 p m;
Weirs Camp-meeting, 17-21; Groveton Camp-meeting, Tilton, 29 eve, 31 a m; Aug. 21-Sept. 4.

SEPTEMBER.
Whitefield, 5 eve, 8; East Columbia, 19 p m;
Concord, B. M. Ch., 5 eve; Colebrook, 19 eve, 26 a m;
Concord, First Ch., 9 eve; South Columbia, 20 p m;
Haverhill, 13 eve, 19 a m; Bethlehem, 21 eve;
Piermont, 13 p m; Littleton, 22 eve;
West Thornton, 15 eve; Centre Sandwich, 24 eve;
Millworth, 15 eve; South Tamworth, 25 p m;
East Colebrook, 15 eve; Moultonboro, 26 eve;
Chichester, 26 eve.

"He that winneth souls is wise."—Prov. 11: 28.
G. M. CURT, P. E.

NOTICE.—The meeting of the district stewards of Portland District will be held in the chapel of the Tabernacle at Old Orchard at 3 o'clock, Tuesday, Aug. 18; and the meeting of the Portland District Camp-meeting Association will be held at 4 o'clock of the same day and in the same place. The meeting at Old Orchard, conducted by Dr. Bates, begins July 11. The Methodist people will doubtless find this meeting congenial and helpful.

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At druggists, in 2 oz., 1/2 oz. and 1/4 oz. tins. Also the following combinations, Tomatose-Milk, Tomatose-Cocoa, Tomatose-Chocolate each containing 10 per cent. Tomatose. Very convenient and palatable preparations. Pamphlets sent by *Edwards & Co., New York*, agents for *Parson's* factories, *Wm. Price, Mayor of Chicago*, *Illinois*.

HARTSHORN'S SELF-ACTING SHADE-ROLLERS.

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The Menawarmet Hotel,

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This modern summer hotel has been entirely refitted for the season opening July 1, 1896.

The Menawarmet is one of the most enjoyable resorts on the coast of Maine, and its guests are not only from New England but from nearly every State in the Union. It has an electric light plant and hot water in its bath-rooms on every floor. It will be pleasant for guests to secure rooms in advance.

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The BAY VIEW porter is at Old Orchard on the arrival of every train from Boston and Portland on the Boston & Maine R. R., to meet all parties en route to BAY VIEW, to look after all the baggage, and relieve patrons of all responsibility and trouble.

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Our Book Table.

The Life of James McCosh: A Record Chiefly Autobiographical. Edited by William Mulligan Sloane. With Portraits. New York: Charles Scribner's Sons. Price, \$2.50.

Dr. McCosh was one of the most remarkable thinkers and educators of the age. He performed the work of his life in three countries—in his native Scotland, in Ireland, and in America. The work is largely autobiographical; Dr. McCosh tells his own story with enthusiasm, yet in brief form. The record of his early life in Ayrshire is, in some respects, the most interesting part of the book. After securing a thorough and extended education, he entered the Presbyterian ministry and very soon followed Chalmers in the disruption of the Established Scotch Church. He was an humble and faithful preacher to the common people, eager in pastoral work and broad in his studies. For a time he followed natural science, only to find, however, at last, that he was a born metaphysician and educator. At Dublin, where he was at length called, he really reconstructed that old Irish university, and seemed for the time to feel that this was to be the work of his life. In the midst of his educational achievements in Dublin he was called to preside over the college in New Jersey. He might well hesitate to make this new venture at his time of life; but after a thorough canvass of the subject, he concluded to accept the call to America. Under his twenty years' administration Princeton took on larger proportions and growth. The old college became the new university. The new president was an important, though not the sole, factor in this enlargement. It was the period after the war, when nearly all our educational institutions advanced in numbers and wealth. It would have been strange if Princeton had remained stationary. Yet Dr. McCosh did much to compass this end by wise counsel and earnest effort, and lived to see the success of his work on both sides of the Atlantic. The record made by Prof. Sloane will be enjoyed by every educator, and especially by those in sympathy with the great Scotchman.

History of the Christian Church. By George H. R. Dyer, D. D., Vol. I. Founding of the New World. Cincinnati: Curtis & Jennings. New York: Eaton & Mains. Price, \$1.00.

Christianity is full of deep meaning and many-sided. The significance of its facts and history is not easily grasped. No single man or age can write it. It must be viewed from various standpoints and in the light of different periods. That one or a hundred authors have recorded the great story is no reason why others should not undertake the task. Every historian studies the problem from his own view-point and with his own natural and acquired furnishings. The critical scholar has his place. We cannot spare Neander, Milman, Schaff, or the elegant volumes of Sheldon and others. Each finds his place and work. The author of this volume gives us a popular history of the revolutionary movement known as Christianity. The work is excellently planned, and the plan is executed with fidelity and neatness. The narrative, though based on the best results of scholarship, is given in popular form and in a flowing and easy style.

Dr. Dyer views Christianity as a new life entering into human civilization and making it Christian. The old things of the heathen world passed away; all things by the touch of the Son of Man became new. He tells, first, the story of this conquest; he then gives the vital truths about God and man through whose instrumentality the victory was gained; the new rulers in church and state; the forms of worship and discipline; and, finally, the new society, or body of regenerated people, constituting a new and divine kingdom built up in the framework of the old Rome. The story is a long one, with many and magnificent episodes; but in the midst of multifarious material the author never fails to keep in view the unity of his subject. He traces the new unfolding of the life of God in human society from the spring-head under the cross of Christ to the full flow of the stream six hundred years later. We bespeak for the book, and for the three or four volumes to follow, a wide reading.

The Memorabilia of Twenty-Five Years. A Sermon by Rev. S. B. Herriek, D. D. With Some Account of the Celebration of April 13, 1894. Published for the Parish.

Dr. Herriek is the honored and beloved successor of Dr. Edward N. Kirk, and one of those fortunate pastors able to remain a quarter of a century with one flock. He began on the hill in the house now occupied by the Law School of Boston University, and emigrated to the Back Bay where a new and attractive church was erected. The sermon is a brief, modest and tender review of the incidents of the period. This is followed by a short account of the celebration, and a few letters from friends unable to appear in person. To the members of the parish this brochure cannot fail to be read with interest and profit as a phase of the fellowship of the saints.

The People's Bible History. By Rev. George C. Lorimer, LL. D. Introduction by Right Rev. William H. Gladstone, M. P. Chicago: H. O. Shepard Company.

This "Bible History" was noticed at length in our columns when issued last year. The work is now brought out in more compact and handy form. Though it bears in front the name of the pastor of Tremont Temple, Dr. Lorimer himself wrote but a small part of it. In its preparation he was assisted by some of the foremost students and thinkers in Europe and America. These collaborators are from the various churches and wings of Christendom, and are thus able to view truth from different angles.

The introductory paper by Mr. Gladstone is remarkable for breadth, grasp, spiritual insight and felicitous exposition. It is a masterly defence of the Bible along lines open to ordinary intelligence. Then come Prof. Sayce, learned in the lore of manuscripts, Prof. Curtiss, Dean Farrar, Dr. Pentecost, and Drs. Bristol and W. T. Moore, with others who occupy high positions among the scholars of our time. The book furnishes, in popular style, the results of the best scholarship in this wide and difficult field. It contains a large body of information, sifted, organized, and presented in strong and attractive forms. The work is profusely illustrated and furnished with helpful maps of the different periods.

Eliza Pinckney. By Harriet Harry Ravenal. New York: Charles Scribner's Sons. Price, \$1.25.

Eliza Pinckney, wife of Charles Pinckney, was one of the striking female figures of South Carolina during the Colonial and Revolutionary period. The family occupied a high social plane, several of its members long remaining conspicuous in public life. The biographer has succeeded in producing a vivid picture of the times and in so placing her subject in relief as to impress the reader with her personality and superior qualities. There will be few stories of women of the Revolution better told. The book may well find its place in the "Women of the Revolution" series.

History of the Young Men's Christian Association. Vol. I. The Founding. By L. L. Daggett, Ph. D. New York: The International Committee.

This organization is one of the remarkable Christian growths of the nineteenth century. It resulted from a wide and pervasive movement of the Holy Spirit. Men in different denominations drew toward each other and engaged in a common work for the saving of the young. The history of such a movement cannot fail to interest the religious public. Material was gathered from every available source, and a spirited narrative of the origin of the Association in both England and America is given in this attractive volume.

Century Magazine. Bound Volume. November, 1895-April, 1896. New York: Century Company.

The Century is rich in the quality and variety of its material; and, though many of its more important articles reappear in book form, there are other papers of interest which never find their way beyond the covers of the magazine. The magazines of the last fifty years contain much of the literature of the period. The volume of the Century here given in bound form contains its usual amount of valuable reading matter.

Camilla. A Novel of Society Life in Sweden. Translated from the Swedish and Danish of Richard von Koch, with Three Illustrations by Edmund H. Garrett. New York: T. Y. Crowell & Co. Price, \$1.25.

The Scandinavian genius is closely allied to the English; the two peoples are derived from a common Teutonic stock. In life, art and literature they present similar qualities in taste, aspiration and achievement. The stories of the Swedes are read with interest in England and America. The scene of "Camilla" is laid in Stockholm. The heroine is a beautiful and fascinating Danish girl, with advanced ideas. Around this central figure are grouped the other characters. The story is rendered into good English, and will be sure to find favor with the reading public of America.

The Vicar of Wakefield. By Oliver Goldsmith. Boston: Houghton, Mifflin & Co. Price, 50 cents.

This is the latest instalment of the "Riverside School Library." "The Vicar of Wakefield," the masterpiece of Goldsmith, is adapted to the reading of the young. Goldsmith was at once a man of genius and a child. His style is clear, simple, elegant and warm.

Wages and Capital: An Examination of the Wages Fund Doctrine. By F. W. Taussig. New York: D. Appleton & Company. Price, \$1.50.

The wages-fund doctrine advocated by John Stuart Mill and other economists, has been regarded by the best thinkers as a mere fancy. But speculative men have been inclined to follow the fancy and to support it by various conclusions in political economy. Prof. Taussig, who has treated many phases of political economy with rare ability, is not inclined to follow this wage-fund heresy; and yet he propounds and defends another theory akin to it. He evidently believes the wage-fund theory has some elements of truth in it, and that those elements can be conserved in his new formulation. Whether or not the reader agrees with the author in his conclusions, he will delight to follow him in the course of his argument.

The Release; or, Caroline's French Kindred. By Charlotte M. Yonge. New York: Macmillan & Co. Price, \$1.

The incident forming the basis of this story is historic. It was given to the author by M. Guizot, the historian, and she has authority from his heirs to use it in the plot of this story. She adds features necessary to completeness, and

furnishes the color and atmosphere of the age. Of course the main character is Caroline, in whom the incidents of the story find a common centre and coherence.

Magazines.

The July *Homiletic Review* comes to us with its usual fullness of information and suggestion. This is a minister's magazine. It contains discussions of subjects in which he is interested, giving texts, themes, sermon thoughts, hints and helps in exegesis and sermon-building. The Review Section contains five articles. Sir William Dawson opens with "Natural Facts Illustrative of the Deluge." Dr. W. G. Blaikie has a suggestive article on "The Essentials of Effective Expository Preaching." Dr. E. F. Burr shows our "Responsibility for Error of Opinion." President Samuel Plantz considers "Dr. Julius Kaftan as a Theologian." The number also contains six representative sermons in full. Though adapted especially to preachers, the *Homiletic* furnishes much valuable reading to any layman or serious person. (Funk & Wagnalls Co.: New York.)

The *Bibliotheca Sacra* is a foremost theological magazine. The July number is one of its best. In its eight contributed articles theological topics of current interest are handled with ability and thoroughness. O. T. Lauphear leads in "Misapprehensions Concerning Calvin." James Monroe illustrates "The Divine Origin of Religion of the Bible." F. H. Foster has "Studies in Christology." J. W. Falconer treats "Origin and the Return to Greek Theology." C. B. Warring returns to "Hebrew Cosmogony." Prof. E. W. Bemis shows that "The Restriction of Immigration" is likely soon to become a grave national necessity. One of the most suggestive articles is Editor Holbrook's "Individualism and Socialism," touching as it does a matter now under consideration by the American people. (Bibliotheca Sacra Company: Oberlin, O.)

The *American Antiquarian and Oriental Journal* for May-June is filled with valuable material in its department. W. H. Holmes has "Archaeological Studies among the Ancient Cities of Mexico." The frontispiece is a section of El Castillo temple, with its pointed arches, and other specimens of Aztec architecture follow. H. I. Smith treats "Michigan Archaeology," with an endeavor to approximate the dates of the Indian remains. "Folk Lore on Stone," "Egyptological Notes," and "Oriental Notes," are among the other articles. (The American Antiquarian: 175 Wabash Avenue, Chicago, Ill.)

The *Missionary Review* for July is an excellent number of a periodical which always makes a wide survey of the field and treats at length topics intimately related to the practical work of missions. The "Literature of Missions" is the leading department, followed by the International, the Monthly Survey, General Missionary Intelligence, and the Editorial department. The first department contains ten fresh and well-considered articles. "Missionary Bands at Cambridge and Oxford," and "Missions in Australia, to the Eskimos, to Turkey, Africa and China, are among the topics. (Funk & Wagnalls Company: New York.)

The *Methodist Magazine and Review* for July contains a fine list of articles. The editor continues his "Everyday Life in Bible Lands," with ample and striking illustrations. "Our Indian Empire" contains a sketch of life in old Delhi, with several illustrations. Miss Daniels has a delightful study on Emerson, with an expressive portrait of the Concord sage. Dr. A. Sutherland has a strong article on "The Religious Element in Education." Dr. Dewart tells "What Ministers should Preach." The address on "Arbitration" by Lady Henry Somerset is given. The articles on "Anglo-Saxon Supremacy" and "The Mennonites of Manitoba," are quite apropos to the late election in Canada. (William Briggs: Toronto, Canada.)

The *Bookman* for July is filled to overflowing with the freshest and most interesting literary news. The illustrations are even more valuable and attractive than usual, and include a portrait of Mr. Gladstone. The portrait and autograph of M. Zola accompany an important paper from his pen, entitled "Literary Property." The article by Mrs. Louise Chandler Moulton, on the "Life and Letters" of Dr. Holmes, is embellished with a portrait and cartoon of the Autocrat. A sketch of the late Mr. Henry Cuyler Bunner, contributed by Mr. Laurence Hutton, is also accompanied by a portrait. The Living Critic of this number is Mr. Edmund Clarence Stedman, whose portrait and autograph accompany the sketch. Among the most important contributions are "Degeneration and Regeneration," "New Points in the Life of

Goethe," and a critical review of Mr. Mabie's new book, "Essays on Nature and Culture," by Mr. James Lane Allen. Ian MacLaren contributes two more chapters to his novel, "Kate Carnegie." (Dodd, Mead & Co.: 5th Ave. and 21st St., New York.)



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Obituaries.

Morse.—Rev. George Alexis Morse, son of Rev. Charles and Almida Morse, was born in Southbridge, Mass., Sept. 10, 1838, and died in Danvers, Conn., April 24, 1896.

His childhood and youth were spent in the home of a Methodist itinerant and he enjoyed such advantages as that position afforded. When about fourteen years of age he was converted at a camp-meeting, and early in his religious life felt that he was called to the work of the ministry. But against this he rebelled. He had seen so much of the hardships of the itinerant's life that he was unwilling to enter upon it. Besides, he felt a strong drawing to the law, and for this sought to prepare himself as best he could. He spent some time at the East Greenwich Academy, and later at the Hartford High School, and to secure funds with which to continue his studies taught school as necessity required.

While resisting the call to preach his religious life declined and he became skeptical, but while teaching in Somerset, Mass., under the influence of the late Rev. C. M. Alvord, he renewed his consecration to God and yielded to the call to preach. It was his purpose to spend some time in special preparation for the work of the ministry, but at the urgent request of the presiding elder he accepted the appointment to supply the church at Tolland, Conn., where he remained two years. In 1863 he joined the Providence (now New England Southern) Conference, and was stationed at East Thompson, Conn., where he remained one year. His subsequent appointments were: Eastford, Wappling, Westerly (R. I.), Colchester and Hebron (Conn.), Nantucket, Plymouth, Provincetown (Mass.), Norwich (Conn.), Braintree (Mass.), Pawtucket (R. I.), Wallingford (Mass.), North Groverdale and Danvers (Conn.). While at Danvers his health, which had not been firm for some years, gave way, and six years of constant and intense suffering followed.

Mr. Morse entered upon the work of the ministry with all the earnestness of his nature. He keenly felt his lack of preparation, but by diligent study he soon surpassed in his acquirements many who had been favored with greater opportunities. He made himself so familiar with the Greek and Hebrew that he seldom preached from a text which he had not studied in the original. He was an able and instructive preacher. He thought for himself, and that which he received as truth must have the commendation of his own reason and judgment. He was loyal to his own convictions and conscientious in all his work. His sermons were addressed to the intellect rather than to the emotions, yet there was a tenderness and pathos in his preaching which was hard to resist. Especially was this true in the later years of his ministry. He loved to preach, and did so whenever he was able and the opportunity offered, often preaching while he was enduring intense suffering. He did not give up his reading or the preparation of sermons when he retired from active work. After his death there was found on his desk a partially prepared sketch of a sermon on the significant text, "Arise ye, and depart; for this is not your rest." He was a lover of nature and delighted to study the works of the Creator. In microscopy he became an expert.

During these years of suffering Mr. Morse was abundantly sustained by the comforts of grace. He often expressed a desire to depart that he might obtain relief from his sufferings, yet while he lived he would do what he could for the Master. In the church prayer-meetings, which he attended whenever able, there was a childlike confidence and earnestness in his prayers and a tender persuasiveness in his testimonies which will long be remembered. In April, 1893, Mr. Morse was married to Miss Sarah S. Chapman, who, with a son and daughter, an aged mother, two sisters and a brother, survives him. WALTER ELA.

Wiseman.—Mrs. Christopher Wiseman was born in Thompsonville, Conn., April 5, 1842, and died of apoplexy, May 27, 1896.

In the afternoon of the latter date a loving, faithful, true wife and mother suddenly became unconscious about 3 o'clock, and remained so for some five hours, when she was translated to the church triumphant, after membership in the Methodist Church here since Feb. 7, 1886.

The aid which Mrs. Wiseman gave her husband in his business was of inestimable worth. He, with his son, William G., and daughter, Annie E., survive her. "Thou shalt be missed because thy seat will be empty."

The funeral was held at the church. Much sympathy is felt for the afflicted family, and they have the prayers of the church of which they all form a part and generously support. J. TREASKIS.

Arnold.—Hannah Green Arnold was born in Leyden, Mass., Oct. 10, 1814, and died in Saxonville, Mass., at the home of her son-in-law, Rev. John Peterson, April 5, 1896.

Mrs. Arnold was happily converted when nineteen years of age, and soon after joined the Methodist Episcopal Church. From the time of her conversion she was a faithful attendant on all the means of grace, and found special delight in social meetings, where she was ever prompt to witness for God in prayer and testimony. She was married, May 18, 1839, to Rev. James Oliver Dean, of the New England Conference, who died in the year 1844 while pastor of the church in Pelham. Her life with him and the years given to caring for and educating their only child, Mary, were among the bright and happy portions of her earthly journey. Some years later Mrs. Dean was married to Bernard Arnold, of Belchertown, who lived only a few years after the marriage.

In 1867 Mrs. Arnold moved to Wilbraham on account of the advantages furnished by the Wesleyan Academy for completing the education of her daughter. During many years of her residence there she kept a boarding-house for students, many of whom, as they read of her death, will recall with gratitude the happy days spent in her family. Her only child, Mary G. Dean, was graduated in the class of 1862 and was honored as valedictorian. In October, 1893, she was married to Rev. John Peterson, of the New England Conference.

Some years later Mrs. Arnold made Mr. Peterson's family her home, where she remained some five years after the death of Mrs. Peterson, in August, 1885, till the close of her happy and successful five years' pastorate at Newton Upper Falls, when she decided to remain there and keep house by herself. Here she was situated near the church, and enjoyed the sympathy of many friends made in previous years, and so passed very pleasantly the closing years of life. While on a visit at Mr. Peterson's she was taken sick and after a brief illness passed to her eternal home.

Her earthly remains were laid beside those of

her daughter and her first husband in the graveyard at West Pelham. NATHANIEL FELLOWS.

Damon.—Mrs. S. Jennie Damon, wife of Charles E. Damon, was born in Tewksbury, Mass., March 12, 1832, and died at her home in Malden, March 24, 1896.

Mrs. Damon had been in poor health for some time as the result of an accident. Shortly before her death she was taken very ill, and though everything possible was done for her she was unable to rally from her last attack.

Mrs. Damon was married, in Tewksbury, to Mr. Charles E. Damon, thirty-five years ago. They went to North Reading, where they lived for a year, and afterwards came to Malden, where they have resided ever since. The deceased was a member of a Congregational Church in Tewksbury, but in Malden she became connected with Centre M. E. Church. She was one of the most active workers in the church until within a year of her death. Her life was sweet and beautiful, marked by liberality to a large extent wherever she saw any of God's needy ones. She was always willing to do all she could for the cause of Christ, and had a continual abiding faith in her Master. A staunch Christian, with deep spiritual life and a good bit of practical piety, her loss is keenly felt; the memory and influence of her life will abide, and continue to be a helpful inspiration.

She leaves, besides her husband, a daughter, Miss Lizzie L. Damon; a brother, Everett W. Livingston, of Billerica; and a sister, Mrs. Levi Abbott, of Reading. L. A. H.

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The editor counts himself fortunate that he was able to spend a part of even three days last week at the Bay View House, Ferry Beach, Me. This resort combines so much that is attractive and restful, and the house is so well kept, that when once there we long for a whole season at the place. The death of Harriet Beecher Stowe recalls her appreciative words:—

"Having tried various seaside places, I am free to say that the Bay View House at Ferry Beach is the most desirable and attractive of any I know along the shore. It unites the most beautiful beach and sea prospects with the most charming forest drives and walks, a well-kept house, and agreeable company without the crowds and confusion and those burdensome demands of society which detract from the agreeableness of many popular watering-places. I know of no spot where I would more willingly make my summer retreat than at Ferry Beach."

Our practical advice to those who desire to spend some time at this beach this summer, is to secure accommodations at the earliest moment, for the Bay View House at the height of the season is always full. For particulars see page 13.

Review of the Week.

Tuesday, June 30.

- McKinley declares for sound money.
- A memorial stone to John Robinson, pastor of the Pilgrim Fathers, unveiled in Gainsborough, Eng.
- The Pope issues an encyclical on church unity.
- No miners rescued yet at Pittston, Pa.; 68 lives regarded as lost.
- Sudden death of Naval Constructor T. D. Wilson, U. S. N., at the Boston Yard.
- Small-pox raging in Cuba.
- Turner and Dunlop, who stole \$60,000 worth of jewels from Mrs. Burden in New York last December, sentenced to nine years, each, hard labor in prison.

Wednesday, July 1.

- An exciting debate over the Irish Land bill in the House of Commons.
- The Confederate veterans hold their sixth annual reunion in Richmond.
- The "Bermuda" filibusters undergoing trial in New York.
- The employees of the Brown Hoisting Works, Cleveland, on strike; a mob of 5,000 dispersed by the police.
- The Treasury statement shows a deficit of \$5,500,000 for the past fiscal year.

Thursday, July 2.

- Death, at Hartford, of Mrs. Harriet Beecher Stowe.
- Total debt of the United States declared to be \$1,222,729,350.
- The Railroad Commissioners approve the issue of \$5,000,000 in bonds by the Terminal Company which is to erect the new Union Station in this city.
- A Japanese steamer sinks in collision during a storm off Hiroshima; 178 lives lost.
- The Agricultural Land Rating bill passes its third reading in the House of Commons.
- The Cuban insurgents capture a schooner loaded with provisions for the Spanish army.

Friday, July 3.

- More rioting in Cleveland; militia and police charge on a mob.
- The will of Austin Corbin bequeaths his estate, estimated at \$40,000,000, to his widow and children.
- The "Bermuda" jury disagrees as to the guilt of the alleged filibusters.
- A new forty-miles track being extended across Cuba.
- Fifty killed outright at the explosion near Metz.
- The Reichstag adjourns with cheers for the Emperor by everybody except Schmidt, the Socialist.
- Jewish houses looted by Russian soldiers at Miaschich, in the government of Keff; several killed.
- The corner-stone of a monument to Jefferson Davis laid at Richmond, Va.

Saturday, July 4.

- The National Educational Association holding in Buffalo its 35th annual convention.
- Forty-five stars in the national flag today.
- The new Christian Governor of Crete offers amnesty to the rebels if they will lay down their arms.
- The Cuban Fair in New York nets \$5,153.
- Capt. Riley, of the "Bermuda," acquitted of the charge of violating our neutrality laws.
- Cotton cloth production to be curtailed.

Just What's Needed

Exclaim thousands of people who have taken Hood's Sarsaparilla at this season of the year, and who have noted the success of the medicine in giving them relief from that tired feeling, waning appetite and state of extreme exhaustion after the close confinement of a long winter season, the busy time attendant upon a large and pressing business during the spring months and with vacation time yet some weeks distant. It is then that the building-up powers of Hood's Sarsaparilla are fully appreciated. It seems perfectly adapted to overcome that prostration caused by change of season, climate or life, and while it tones and sustains the system, it purifies and vitalizes the blood.

nearly 3,000,000 spindles in Fall River to cease work.

Monday, July 6.

- A riot in Maaspeeth, L. I., on Saturday, between rival Russian military organizations at a picnic; two constables fatally injured; 59 arrests.
- The Fourth celebrated with enthusiasm in European capitals as well as at home.
- Bishop Falconio to come to this country as the successor of Cardinal Satolli.

It is very gratifying to find that Rev. W. L. Watkinson, D. D., the eminent fraternal delegate from Wesleyan Methodism to the General Conference, has taken back with him such sensible and well-balanced views of this country, its people and institutions, and especially of our church in its spirit and work. He has proved himself to be an open-eyed and judicious observer. In a published interview which appears in the *Methodist Times* since his return, he says, concerning the alleged hostility here against England: "The church is animated with a love for and an interest in all that belongs to this country." He says that "the one salient point in which American Methodism differs from English Methodism is that the church over there [the Methodist Episcopal Church] takes a much more prominent part in the social life of its members. In fact, it is the centre of life, religious and social." Speaking of our Bishops he says: "It is the Bishops who supply the link of unity to this vast and wide-spread church. Men of character, weight, and devotion, they give the element of stability to the church. It seems to me that without their Bishops the Methodist Episcopal Church would drop into atoms and become simply so many Congregational churches. They possess immense powers, but, as far as I could ascertain, they exercise them with impartiality and in the true interests of the church." In his last letter to the *Methodist Recorder* he pays our churches this very high tribute: "During the whole of my stay in America I did not hear a word in public worship that savored of coarseness or slang."

It's time to be considering the momentous vacation question. Now the most essential part of a vacation is complete change. Why not give yourself a complete change this summer and get entirely out of the country? This visiting a foreign land doesn't cost much, either in time or money, if you do it right. If you have two weeks in time, and \$25 or \$30, you can go abroad in great style. In this way: Get on one of the Yarmouth boats at Lewis Wharf—they sail at noon, Monday, Tuesday, Thursday and Friday. You have a glorious seventeen-hour sail, and you land early the next morning at Yarmouth, Nova Scotia. You are in a foreign land—a land with the finest summer climate in the world; a land of history and poetry and beautiful scenery; a land of fishing, and boating, and bathing, and fine roads for bicycling. The round trip first-class fare on the boat will cost you \$9, and the hotels will charge you from \$1 to \$2.50 a day, so that it is really cheaper than staying at home. Thousands of Americans are taking this trip every summer. One of them who went down last summer has written up the country in a very interesting way, in a handsomely illustrated book called "Beautiful Nova Scotia." If you will send ten cents for postage to Mr. J. F. Spinney, Agent Yarmouth Steamship Co., Lewis Wharf, he will send you a copy.

OUR CHICAGO LETTER.

"Dearborn."

LAST year at the Commencement exercises of Northwestern University the speaker on that occasion, as will be remembered, held up to ridicule some of the doctrines which Methodists hold peculiarly dear. This year, the gentleman selected for the delicate duty of saying the last words to nearly four hundred graduates, with an audience that taxed the capacity of the great Auditorium, vigorously denounced our Methodist policy touching the higher education. What there is left in Methodism to criticize must be referred to the ingenuity of the next Commencement orator.

In my last letter I mentioned the name of the speaker at this year's Commencement, but lest you have forgotten it I will repeat that his name is D. H. Chamberlain. It may be our provincialism that caused the question, "Who is he?" to be asked on all sides, but, if so, we beg our Methodist friends of New York, where Mr. Chamberlain scintillates, to excuse us.

The subject of the address was "The Limitations of Freedom." Like some preachers who make their texts points of departure, Mr. Chamberlain proceeded to demonstrate that he had no limitations of freedom, for he attacked almost everything and talked so long that the impatient audience took the extreme means of showing its displeasure by mock applause that completely drowned the speaker's voice. The students deserve praise for their self-restraint. It may be safely asserted that the "cat-calls" came from the audience, and the party who cried "enough" was certainly not connected with the University.

In his opening sentences Mr. Chamberlain revealed his animus to Christian education. "The discipline on which I now insist," said he, "cannot be a medieval discipline, nor a Christian discipline, if by that is meant any reference whatever to Christian dogma or theology. It must, before all, be intellectual; it must be secular; it must be free from all taint or trace of sectarianism, sectarian leanings or denominational predilections. The day is past, forever past, let us believe and hope, when the church in

any of its forms or organization should be allowed to seize upon or dominate our chief seats of education. . . . It is no one church I would banish from control over education, but all churches." After this sweet moriel the speaker went on to lay a banquet for hungry-eyed Calumny. He attacked protection as "one of the greatest evils that threaten the life of the nation." He held up to scorn certain public men, referring to them by name and charging them with almost every political sin. The criticism of Minister Bayard by the House was "as real a denial of free speech as the blow that struck down Sumner." He denounced the pension laws, and, finally, after nearly two long hours, wound up with an attack on woman suffrage.

On the following day Mr. Chamberlain declared to an *Evening Post* reporter that until that morning he had not known that Northwestern University was a Methodist institution. That explanation may relieve him of the charge of intentional insult, but it does not relieve, but rather emphasizes, the fatal mistake of those who are responsible for his selection. It is certainly a serious situation when a secular newspaper of wide circulation and influence is led to say "that a man clothed in his right senses should thus speak under the auspices of one of the largest sectarian institutions in the United States, seemed almost incredible." And yet not a word of repudiation of the address, not a word of defence of our position as regards Christian education, has come from the official representatives of the University. Some have spoken freely in newspaper interviews, but the official head of the University has "nothing to give out for publication," and the trustees as such have made no statement. Is our church so strong in these quarters that it can afford to ignore all attacks upon it, or are our doctrines and usages unworthy of defence? By no possible excuse or reasoning can the University avoid the responsibility of the Commencement address. For that occasion Mr. Chamberlain was the representative of the University; and until his sentiments are repudiated by those who are charged with the management of the institution, the great public will feel, notwithstanding the strong words of disapproval by some, that the University, if it does not share the speaker's sentiments, is, at least, indifferent to them.

The tribute to Dr. Oliver Marcy by the alumni of the University was the spontaneous expression of genuine affection. For thirty-four years Dr. Marcy has been connected with Northwestern, part of the time as acting president. Whatever real success the University has had must be credited to the unselfish labors of Dr. Marcy and his associates. For many years these men labored without adequate means, on the smallest salaries, yet maintained the highest grade of scholarship. Rather than dispose of the large property of the University which for many years was a burden rather than a help, these men, at great personal sacrifice, waited for the day which they knew would come when, with the growth of Chicago, the University's income would be many times multiplied. But Dr. Marcy is honored not alone for his sacrifice and faith, but for his devotion to those things which make for character. Not a student ever left the University who did not feel that Dr. Marcy was his true friend. He never gave utterance to that most dangerous of all heresies that a university exists only to teach a few things about science, literature, history, etc. His whole aim has been to make men and women, and so his class-room and his laboratory and the museum have been his opportunities. And yet he never preached; he has simply

taught. When evolution was, even more than now, the fad of dabblers in science, Dr. Marcy was never impatient, never an advocate. He simply impressed his students with the necessity of preliminary study and reflection before judgment could be passed. He freely confessed his own inability to decide on questions about which men who had not a tithe of his knowledge were posing as oracles. When some new opinion was represented he would smile (his whole heart was in that smile), and say: "O yes, it may be so." Yet all knew it would pay to wait. Whenever a student was in trouble, there was one person to whom he could go without embarrassment. It was Dr. Marcy, the friend of everything that lived. To all who have needed help one phrase expresses his constant attitude: "Like a father." And as a teacher and student he has been "as a little child." When acting president he never felt it necessary to cultivate a false dignity or to assume the place of a dictator, nor did his actions ever suggest that he thought fuss and feathers and great catalogues of names helped a university. And what a simple-hearted, loyal Methodist he has been! He has spent no time defending Methodism, he has illustrated its spirit. And every student who has come under his influence has been helped to see that it is not how one's hair is parted nor what he wears, nor how he shines in society, but what he is, that is worthy of either thought or effort. Believing that Dr. Marcy could not but be loyal to the spirit of Methodism, which is the very antithesis of superciliousness and flummery, no wonder that the alumni representing all classes of students expressed the earnest hope that "his sympathetic counsel and effective service may be long continued."

The old Asbury Methodist Church, which was begun as a mission in 1870, was dedicated on June 22. The lots for the new edifice are the gift of Mr. F. R. Wilson. The church is a stone structure, 110 by 65 feet, with a large addition for Sunday-school purposes. The dedicatory sermon was preached by Bishop Merrill. Rev. C. A. Kelley is pastor.

Des Plaines Camp-meeting will open July 16 and close July 23. The meeting will be in charge of Drs. Jackson and Burns, presiding elders of the two Chicago districts, and Mr. D. W. Potter. Amanda Smith will have charge of the early morning meeting, which "Father" Lasher conducted for so many years. Mr. E. F. Miller will sing. Rev. Dr. Riker, of Wheeling, W. Va., will lead the children's meetings.

The Baptist, Presbyterian, Congregational and Methodist pastors of the city united in an excursion to Milwaukee on Monday last—that being the last meeting of the various ministerial associations for the year. The excursion was taken at the invitation of the proprietors of the whaleback steamer, "Christopher Columbus," who extended a similar courtesy last year. In the forenoon the program on board the boat was in charge of the Civic Federation, in the evening the subject was temperance. The day was delightful, and everybody was happy.

Congratulations are hearty and numerous to Rev. P. H. Swift, of Englewood, and Rev. R. H. Pooley, of Oak Park, both of whom received the degree of D. D. from Northwestern University at its recent Commencement.

The anniversary of Ada Street Church, June 14 to 21, was of more than common interest. Bishop Ninde preached the opening sermon. Many of our most prominent ministers and laymen participated.



Absolutely Pure.